MENNONITE
YEAR BOOK
AND ALMANAC

FOR THE YEAR OF OUR LORD
1920

PUBLISHED BY THE
EASTERN MENNONITE CONFERENCE

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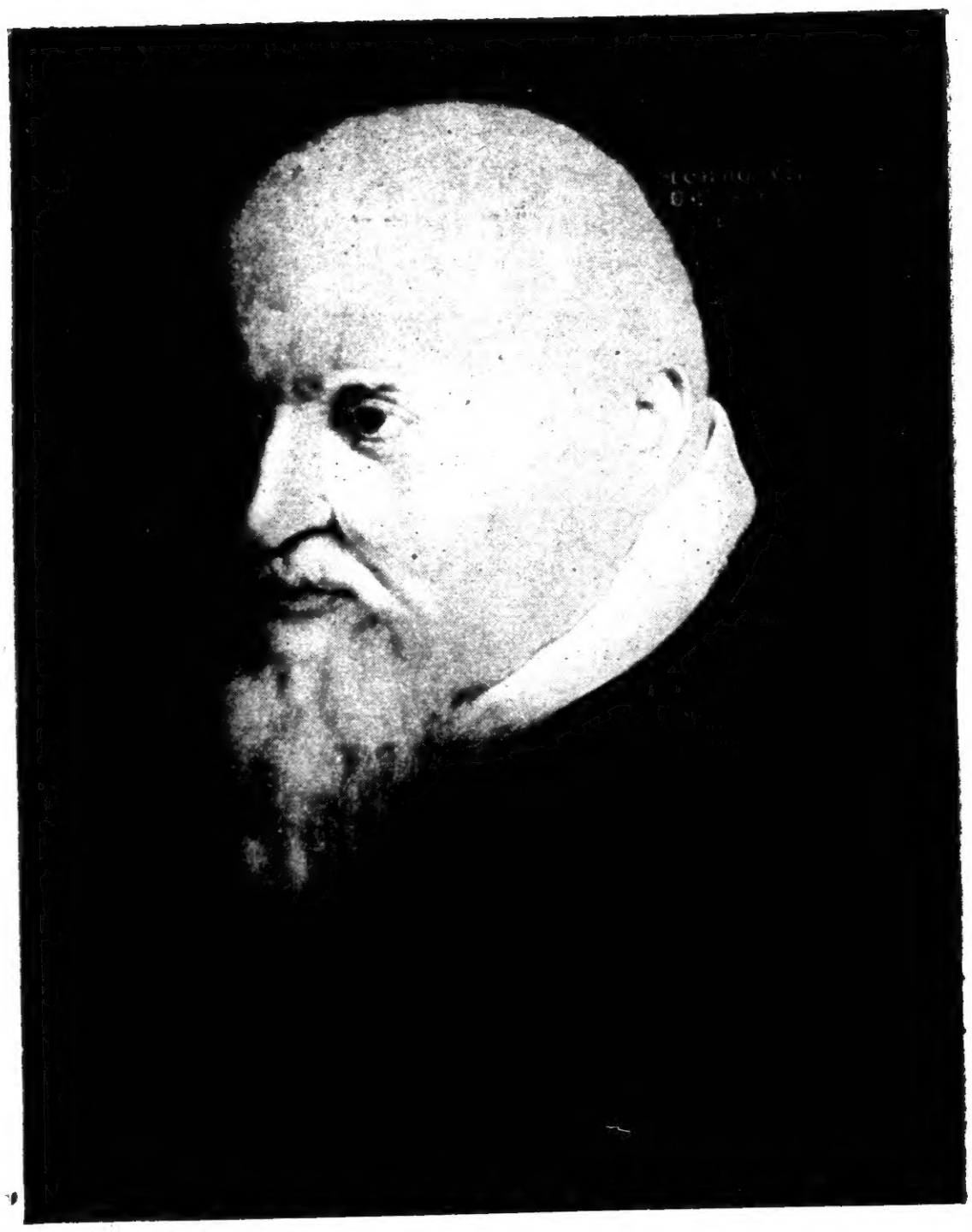

Menno Simons

Born A. D. 1492 — Died January 14, 1559

Other Foundation can no man lay than that which is laid,
which is Jesus Christ.—1 Corinthians 3: 11.

THERE are recollections as pleasant as they are sacred and eternal. There are words and faces and places that never lose their hold upon the heart. They may be words that we seldom hear amid the whirl and competition of life, faces that we may never see on earth again, places that we are but seldom permitted to revisit; but they were once the scenes, the associates, the joy of our life; they had a controlling influence in training our aspirations and in shaping our destinies, and they can never be wholly forgotten. The fight of years cannot sully their innocence nor diminish their interest, and eternity will preserve them among the dearest reminiscences of earth. We may meet and love other faces, we may treasure other words, we may have other joys, we may mingle in other scenes and form other associations, but these old familiar faces and these dear old familiar scenes remain invested with a fadeless beauty, sacred in their exemption from oblivion and decay.

ANON

CALENDAR EXPLANATIONS and NOTICES

ECLYPSES FOR THE YEAR 1920

In the year 1920 there will be four Eclipses—Two of the Sun and two of the Moon.

The First is a Total Eclipse of the Moon.—May 2nd, at 8 o'clock, .07 minutes, in the evening. Visible here, visible also in Europe, Western Asia, Africa, Atlantic Ocean and North and South America.

The Second is a Partial Eclipse of the Sun.—May 17th. Invisible here, visible in the Indian Ocean, Tasmania, and Central and Western Australia.

The Third is a Total Eclipse of the Moon.—October 27th, at 8 o'clock, 21 minutes, in the morning. Visible to North America, except on extreme western border, the Pacific Ocean, Asia, Australia, Indian Ocean and in Eastern Africa and Europe.

The Fourth is a Partial Eclipse of the Sun.—November 10th, at 8 o'clock, 39 minutes in the morning. Visible here, visible to North America, Atlantic Ocean, Greenland, Iceland and Western Europe and Africa.

Movable Feasts

Shrove Tuesday	February 17th
Ash Wednesday	February 18th
Good Friday	April 2nd
Easter Sunday	April 4th
Ascension Day	May 13th
Whitsuntide	May 23rd
Trinity Sunday	May 30th
Corpus Christi	June 3rd
First Sunday in Advent	November 28th

Chron logical Cycles

Dominical Letter	D-C
Epact	10
Lunar Cycle or Golden Number	2
Solar Cycle	25
Roman Indictions	3
Julian Period	6633

The Ember Days

1	February 25th	3	September 15th
		4	December 15th

In the Jewish Era the Year 5681 commences at Sunset, September 12th, 1920.
In the Mohammedan Era the Year 1339 begins at Sunset, September 14th, 1920.

Venus ♀ is called the Ruling Planet this year.

The Four Seasons or Cardinal Points

Spring Begins	⊙ enters ♈	March	20th	at	5	o'clock	11	minutes	evening
Summer Begins	⊙ enters ♋	June	21st	at	1	"	02	"	morning
Autumn Begins	⊙ enters ♎	Sept.	23rd	at	3	"	41	"	morning
Winter Begins	⊙ enters ♑	Dec.	21st	at	11	"	29	"	evening

The Calculations in this Almanac are made to Solar or Apparent Time.

Dale Enterprise, Va. L. J. HEATWOLE, Calculator.

JANUARY

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R.&S. h. m	Moon's Signs	Miscellany	Sun slo m	Sun rise h.m.	Sun sets. h m
1	Thur	The Resurrection Foretold. Acts 2:22-32.	8 46	2 01	♑	Sirius sets 5.00 ♈	4	7 23	4 37
2	Fri	Three Thousand Converted. Acts 2:33-42.	9 48	3 11	♑	7∗ sets 8.34 ☾ in ♉	4	7 23	4 37
3	Sat	The Path of Life. Psalm 16:1-11.	10 51	4 18	♑	⊕ in Perihelion	5	7 23	4 37
1		**Peter Preaches at Pentecost.** Acts 2:1-47 GOLDEN TEXT—Acts 2:21.		1st Sunday after New Year Matt. 2:13-23; 1 Pet. 4:12-19			**Day's Length 9 Hrs., 14 Min.**		
4	Sun	The Promise of the Spirit of Truth. John 16:7-15	11 53	5 28	♒	☾ in Perigee ♋	5	7 22	4 38
5	Mon	Peter and John Heal a Lame Man. Acts 3:1-10.	Morn	☽R.	♒	5) Orion so. 10.24	6	7 21	4 39
6	Tues	The Power of Jesus' Name. Acts 3:11-18.	12 53	6 12	♒	☿ in ♉, ♊ ri. 6.15	6	7 21	4 39
7	Wed	The Call to Repentance. Acts 3:19-26.	1 49	7 22	♓	♂ ♊ ☾, ♂ ♆ ☾	7	7 20	4 40
8	Thur	The King's Highway. Isa. 35:1-10.	2 43	8 31	♓	♄ rises 9.30	7	7 20	4 40
9	Fri	Healing the Sick. Mark 1:21-34.	3 31	9 34	♓	♂ ♄ ☾, Castor so. 12.02	7	7 19	4 41
10	Sat	Greater Works to be Done. John 14:8-14	4 18	10 30	♓	Rigel souths 6.44	8	7 19	4 41
2		**Peter and John Heal a Lame Man.** Acts 3:1-26. GOLDEN TEXT—Matt. 10:8.		1st Sunday after Epiphany Luke 2:41-52; Rom. 12:1-6			**Day's Length 9 Hrs., 22 Min.**		
11	Sun	Strength from God. Mark 11:20-26.	5 03	11 27	♈	7∗ sets 8.10 ♉	8	7 18	4 42
12	Mon	The Arrest and Trial. Acts 4:1-7.	5 48	Morn	♈	12) ♂ rises 10.36	9	7 18	4 42
13	Tues	The Boldness of Peter and John. Acts 4:8-16.	6 33	12 14	♈	Aldebaran so. 8.40	9	7 17	4 43
14	Wed	Hearkening unto God. Acts 4:17-22, 29-31.	7 19	12 57	♉	☿ in Apheli ☾ in Apo	9	7 16	4 44
15	Thur	Help in the Lord. Psalm 124:1-8.	8 05	1 49	♉	♂ ♀ ☾, Capella so. 9.12	10	7 15	4 45
16	Fri	Delivered from Prison. Acts 5:17-25.	8 53	2 38	♋	Regulus rises 10.28	10	7 14	4 46
17	Sat	The Good Fight. 2 Tim. 4:6-8, 16-18.	9 41	3 31	♋	Sirius souths 10.48	10	7 13	4 47
3		**The Boldness of Peter and John.** Acts 4:1-31. GOLDEN TEXT—1 Cor. 16:13.		2d Sunday after Epiphany John 2:1-11; Rom. 12:7-16			**Day's Length 9 Hrs., 32 Min.**		
18	Sun	The Triumphs of Faith. Heb. 11:32-38.	10 30	4 36	♉	♀ rises 4.30	11	7 13	4 47
19	Mon	Peter Stands for Truth and Honesty. Acts 5:1-11.	11 18	5 41	♉	Spica rises 11.47	11	7 12	4 48
20	Tues	A Citizen of Zion. Psalm 15:1-5.	11 50	6 44	♊	♂ ☿ ☾, 7∗ so. 7.20 ♈	11	7 12	4 48
21	Wed	Sincere Worship. Matt. 6:1-8.	12 50	☾ S.	♊	21) ☉ enters ♌	12	7 11	4 49
22	Thur	Putting away Evil. Eph. 4:25-32.	1 40	6 42	♌	Sirius so. 10 22	12	7 10	4 50
23	Fri	Telling the Truth. 1 Sam. 3:10-18.	2 26	7 49	♌	♂ ☿ ☾, Procy. so. 11.06	12	7 09	4 51
24	Sat	Warning Against Hypocrisy. Matt. 23:1-15.	3 12	8 50	♌	Pollux souths 10.01	12	7 08	4 52
4		**Peter Stands for Truth and Honesty.** Acts 5:1-11. GOLDEN TEXT—Prov. 12:22.		3d Sunday after Epiphany Matt. 8:1-13; Rom. 12:17-21			**Day's Length 9 Hrs., 46 Min.**		
25	Sun	God Hates Falsehood. Prov. 6:16-23.	4 00	9 48	♍	Canopus souths 10.02	13	7 07	4 53
26	Mon	Samaritan's Corrupt Worship. 2 Kings 17:24, 32-41	4 49	10 41	♍	Capella souths 8.01	13	7 06	4 54
27	Tues	Jesus and the Samaritan Woman. John 4:19-26.	5 41	11 34	♍	Rigel souths 8.25 ♌	13	7 05	4 55
28	Wed	Samaritans Believing on Jesus. John 4:35-42.	6 36	Morn	♎	28] 7∗ so. 6.50	13	7 04	4 56
29	Thur	Philip Preaches the Gospel. Acts 8:4-13.	7 34	12 20	♎	Spica rises 11.07	13	7 03	4 57
30	Fri	Peter and John in Samaria. Acts 8:14-25.	8 34	1 31	♎	Orion souths 8.56	13	7 02	4 58
31	Sat	Telling Others about Jesus. Acts 8:26-35.	9 35	2 44	♏	♂ ♆ ☉ Arct. ri. 10.38	14	7 01	4 59

MOON'S PHASES

		Eastern States	Central States	Western States
Full Moon	5th.....	4.14 p. m.	3.34 p. m.	2.54 p. m.
Last Quarter	12th.....	7.18 p. m.	6.38 p m.	5.58 p. m.
New Moon	21st S.....	12.36 a. m.	20th 11.56 p. m.	11.16 p. m.
First Quarter	28th.....	10.48 a. m.	10.08 a. m.	9.28 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. I Believe in God. John 14:1, 8-10; Mark 9:17-24; 11:22 (Consecration meeting.)
11. A Strong Character and How It Is Attained. Prov. 4:1-13.
18. My Favorite Psalm and Why. Ps. 121:1-8.
25. The World's Need of Christ. Eph. 2:1-13. (Foreign missionary meeting.)

FEBRUARY

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R.&S. h. m.	Moon's Signs	Miscellany	Sun slo m	Sun rise h.m.	Sun sets h.m
5		**Peter and John in Samaria.** Acts 8:4-39. GOLDEN TEXT—Acts 1:8.	Septuagesima Sunday Matt. 20:1-16; 1 Cor. 9:24; 10:5					**Day's Length 9 Hrs., 58 Min.**	
1	Sun	The Mission of the Twelve. Matt. 10:1-8.	10 35	3 56	♍	☾ in Perigee	☽	14 7 00	5 00
2	Mon	Peter at Lydda and Joppa. Acts 9:32-43.	11 32	5 04	♎	Sirius souths 9 34		14 6 59	5 01
3	Tues	God's Protection. Psalm 61:1-8.	11 53	6 08	♎	☌ ☌ ☉ ☌ ♆ ☾		14 6 58	5 02
4	Wed	Jesus Heals a Paralyzed Man. Luke 5:17-26.	Morn	☽ R.	♏	(4th) ☌ ☌ ☾		14 6 57	5 03
5	Thur	The Secret of Spiritual Power. Eph. 3:14-19.	1 18	6 09	♏	☌ ☿ ☉, ♃ ris. 6 10		14 6 55	5 05
6	Fri	Prayer and Healing. James 5:12-20.	2 07	7 10	♏	☌ ♄ ☾ ☿ Gr Hel. Lat. S		14 6 54	5 06
7	Sat	The Centurion's Servant. Matt. 8:5-13.	2 54	8 16	♐	♄ rises 8.12	♋	14 6 53	5 07
6		**Peter at Lydda and Joppa.** Acts 9:32-43. GOLDEN TEXT—James 5:15.	Sexagesima Sunday Luke 8:4-15; 2 Cor. 11:19-33; 12:1-9					**Day's Length 10 Hrs., 14 Min.**	
8	Sun	The Touch of Faith. Luke 8:40-48.	3 41	9 27	♐	Rigel souths 9.41		15 6 52	5 08
9	Mon	The Vision of Cornelius. Acts 10:1-8.	4 27	10 30	♐	Arcturus rises 3.30		15 6 51	5 09
10	Tues	The Vision of Peter. Acts 10:9-20.	5 13	11 36	♑	☌ ☌ ☾, 7✱ so. 8.20		15 6 50	5 10
11	Wed	Peter and Cornelius. Acts 10:21-33.	5 59	Morn	♑	(11) ☌ rises 11.30		15 6 49	5 1
12	Thur	Peter's Message. Acts 10:34-43.	6 47	12 45	♑	Spica rises 10.03		14 6 47	5 13
13	Fri	The Spirit Given to Gentiles. Acts 10:44-48.	7 35	1 36	♑	Andromeda sets 10.10		14 6 46	5 14
14	Sat	The Church and the Gentiles. Acts 11:1-11.	8 23	3 10	♐	☌ ☿ ♅	♌	14 6 44	5 16
7		**Peter and Cornelius.** Acts 10:1—11:18. GOLDEN TEXT—Rom. 10:12.	Quinquagesima Sunday Luke 18:31-43; 1 Cor. 13:1-13					**Day's Length 10 Hrs., 32 Min.**	
15	Sun	All Peoples Praising God. Psalm 67:1-7.	9 11	4 39	♐	♀ rises 4.20		14 6 43	5 17
16	Mon	Peter Delivered from Prison. Acts 12:1-10.	9 59	5 19	♐	☌ ♀ ☾, Orion so. 4.46		14 6 42	5 18
17	Tues	Peter Rejoins his Friends. Acts 12:11-19.	10 47	5 54	♐	7✱ sets 12.35		14 6 41	5 19
18	Wed	God's Care of Us. Psalm 34:1-8.	11 35	6 49	♑	Rigel soushs 6.55		14 6 39	5 21
19	Thur	How Prayer Helps. Matt. 7:7-11.	12 22	☾ S.	♑	(9) ☌ ♅ ☽ ☉ ent.	♌	14 6 38	5 22
20	Fri	Rejoice and Pray. Phil. 4:1-7.	1 09	6 29	♌	Spica rises 9.38		14 6 37	5 23
21	Sat	God Delivers Elisha. 2 Kings 6:8-17.	1 57	7 28	♌	Pollux souths 9.38		14 6 36	5 24
8		**Peter Delivered from Prison.** Acts 12:1-19. GOLDEN TEXT—Psalm 34:7.	1st Sunday in Lent Matt. 4:1-11; 2 Cor. 6:1-10					**Day's Length 10 Hrs. 50 Min.**	
22	Sun	Jesus at Prayer. Luke 22:39-46.	2 47	8 26	♌	Regulus souths 11.36		14 6 34	5 26
23	Mon	Christian Living. 1 Pet. 2:1-5, 11, 12.	3 39	9 30	♌	Procyon souths 9.12		14 6 33	5 27
24	Tues	Doing as Jesus Did. 1 Peter 2:19-25.	4 33	10 24	♌	Sirius souths 7.04		13 6 32	5 28
25	Wed	David Spares Saul. 1 Sam. 26:5-12.	5 29	11 26	♌	☿ in ♌, ♀ in ♍, ☾ in ♍		13 6 31	5 29
26	Thur	"Overcome Evil with Good." Rom. 12:14-21.	6 27	Morn	♌	(26) Castor so. 8.55		13 6 29	5 31
27	Fri	Partakers of Christ's Sufferings. 1 Pet. 4:12-19.	7 26	12 29	♍	☌ ♄ ☉		13 6 28	5 32
28	Sat	On Guard. 1 Peter 5:1-11.	8 24	1 46	♍	☾ in Perigee	♋	13 6 27	5 33
9		**Christian Living.** 1 Pet. 2:1-15, 11, 12, 19-25. GOLDEN TEXT—I John 2:6.	2d Sunday in Lent Matt. 15:21-28; 1 Thess. 4:1-8					**Day's Length 11 Hrs., 6 Min.**	
1	Sun	The Blessed Life. Matt. 5:1-10.	9.21	2.53	♍	☿ in Perihelion		13 6 26	5 34

MOON'S PHASES

		Eastern States	Central States	Western States
Full Moon	4th.....	3.52 a. m.	3.12 a. m.	2.32 a. m.
Last Quarter	11th.....	3.59 p. m.	3.19 p. m.	2.39 p. m.
New Moon	19th.....	4.44 p. m.	4.04 p. m.	3.24 p. m.
First Quarter	26th.....	6.59 p. m.	6.19 p. m.	5.39 p. m.

Jupiter is in Opposition with the Sun on the 3rd and shines all night.
Saturn is in Opposition with the Sun on the 27th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. What Does Our Pledge Require? Deut. 13:4; John 14:21-26. (Christian Endeavor Day. Consecration meeting.)
8. A Worth-While Life. Ps. 37:18-40. (Decision Day.)
15. What Prayer Will Accomplish. Ps. 34:1-22.
22. Christian Principles in Industry. Mic. 6:8; Matt. 7:12.
29. The Results of Our Words and Deeds. Gal. 6:7-10.

MARCH

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R.&S. h. m.	Moon's Signs	Miscellany	Sun slo. m	Sun rise h.m.	Sun sets h.m
1	Mon	John Writes about Christian Love. 1 John 4:7-14.	10 15	4 01	♒	♃ sets 4.00	13	6 25	5 35
2	Tues	God is Love. 1 John 4:15-21.	11 07	5 07	♓	♂ ☍ ☾, ♂ ♃ ☾	12	6 24	5 36
3	Wed	The Greatest Thing. 1 Cor. 13:1-13.	11 56	6 12	♈	☿ Gr. Elong. E.	12	6 23	5 37
4	Thur	Loving One Another. Luke 10:25-37.	Morn	☽ R.	♈	4) ♂ ♄ ☾	12	6 21	5 39
5	Fri	Showing our Love. 1 John 3:13-18.	12 44	6 10	♉	♄ rises 6.00	12	6 20	5 40
6	Sat	Brotherly Love. Philemon 8-20.	1 31	6 55	♉	Sirius souths 9.19	11	6 19	5 41
10		**John Writes about Christian Love.** 1 John 4:7-21. GOLDEN TEXT—1 John 4:11.				3d Sunday in Lent Luke 11:14-28; Eph. 5:1-9		Day's Length 11 Hrs., 24 Min.	
7	Sun	The Great Commandments. Matt. 22:34-40.	2 18	7 44	♊	Antares sets 8.32	11	6 17	5 43
8	Mon	The Revealing of Jesus Christ. Rev. 1:1-8.	3 05	8 38	♊	♂ rises 8.30	11	6 16	5 44
9	Tues	John on Patmos. Rev. 1:9-18.	3 52	9 32	♊	♂ ☌ ☾, ☾ in ♌	11	6 15	5 45
10	Wed	The Sealed Book. Rev. 5:1-7.	4 39	10 27	♋	☿ stationary	10	6 13	5 47
11	Thur	"Worthy is the Lamb." Rev. 5:8-14.	5 27	11 24	♋	☿ Gr. Hel. Lat. N	10	6 12	5 48
12	Fri	Isaiah's Vision. Isa. 6:1-8.	6 15	Morn	♌	12) ☽ in Apogee	10	6 11	5 49
13	Sat	The Disciple that Testifies. John 21:20-25.	7 03	12 57	♌	Vega rises 10.19	10	6 10	5 50
11		**John on the Isle of Patmos.** Rev. 1:1-20. GOLDEN TEXT—Heb. 13:8.				4th Sunday in Lent John 6:1-15; Gal.4:21-31		Day's Length 11 Hrs., 42 Min.	
14	Sun	A Message for the Church. Rev. 3:7-13.	7 38	1 49	♌	♂ stationary	9	6 08	5 52
15	Mon	John's Picture of Worship in Heaven. Rev. 7:9-17.	8 26	2 46	♌	Rigel souths 7.14	9	6 07	5 53
16	Tues	Worshiping God. Rev. 19:1-10.	9 13	3 39	♌	Orion sets 12.26	9	6 06	5 54
17	Wed	The Heavenly Home. John 14:1-6.	10 01	4 42	♍	♀ rises 4,40	8	6 05	5 55
18	Thur	A New Heaven and Earth. Rev. 21:1-5.	10 49	5 44	♍	♂ ☿ ☾, ♂ ♅ ☾	8	6 03	5 57
19	Fri	The Throne in Heaven. Rev. 4:1-11.	11 42	6 40	♍	20) ♂ ☍ ☉ Infer.	8	6 02	5 58
20	Sat	"Come, ye Blessed." Matt. 25:31-40.	12 40	☾ S.	♍	☉ ent. ♑ S. Be.	8	6 00	6 00
12		**John's Picture of Worship in Heaven.** Rev. 7:9-17. GOLDEN TEXT—Rev. 7:12.				5th Sunday in Lent John 8:46-59; Heb. 9:11-15		Day's Length 12 Hrs., 0 Min.	
21	Sun	"Inasmuch as ye did it not." Matt. 25:41-46.	1 32	6 17	♑	♂ ☿ ♅, Pollux so. 9.38	7	5 59	6 01
22	Mon	A Lame Man Made Well. Acts 3:1-10.	2 27	7 16	♑	Regulus souths 11.38	7	5 58	6 02
23	Tues	The Story of two Brave Men. Acts 4:13-22.	3 24	8 24	♑	Spica ri. 9.28, ☾ in ♍	7	5 57	6 03
24	Wed	How an Angel Helped Peter. Acts 12:1-11.	4 22	9 30	♑	Vega rises 11.13	6	5 56	6 04
25	Thur	"Lovest thou me?" John 21:15-19.	5 21	10 27	♑	Rigel sets 10.14	6	5 54	6 06
26	Fri	Bearing Witness. 1 John 1:1-9.	6 19	11 30	♒	7✳ sets 12.31	6	5 53	6 07
27	Sat	The City of God. Rev. 21:21-27.	7 16	Morn	♒	27) Pol. so 7.23	5	5 52	6 08
13		**Review: Life of Peter and John.** Rev. 21:21—22:5 GOLDEN TEXT—Matt. 28:19, 20.				Palm Sunday Matt. 21:1-9; Phil. 2:5-11		Day's Length 12 Hrs., 16 Min.	
28	Sun	The River of Life. Rev. 22:1-5.	8 09	12 22	♓	♃ sets 1.10	5	5 51	5 09
29	Mon	Israel Forsaking God. Judges 2:1-10.	9 01	1 24	♓	♂ ♃ ☾, ♂ ☿ ☾	5	5 49	6 11
30	Tues	Israel Ruled by Judges. Judges 2:11-19.	9 50	2 30	♈	♄ sets 3.30	5	5 47	6 13
31	Wed	Israel Tested. Judges 2:20—3:6.	10 37	3 28	♈	♂ ♄ ☾, ♀ in Aphelion	4	5 45	6 15

MOON'S PHASES

		Eastern States	Central States	Western States
Full Moon	4th.....	4.22 p. m.	3.42 p. m.	3.02 p. m.
Last Quarter	12th.....	1.07 p. m.	12.27 p. m.	11.47 a. m.
New Moon	20th.....	6.05 a. m.	5.25 a. m.	4.45 a. m.
First Quarter	27th.....	1.34 a. m.	12.54 a. m.	12.14 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. Life Lessons from the Book of Proverbs. Prov. 20:1-15. (Consecration meeting.)
14. Patience and Its Rewards. 1 Cor. 13:4-7; Luke 21:19.
28. Every-day Courtesies. 1 Pet. 3:8-12.
28. Our Country's Need of Christ. Acts 4:11, 12; Rom. 10:12-15. Home missionary meeting.

APRIL

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R.&S. h. m	Moon's Signs	Miscellany	Sun slo m	Sun rise h.m.	Sun sets. hm
1	Thur	Israel Repenting. Judges 10:6-16.	11 24	4 37	♑	☿ stationary ☽	4	5 44	6 16
2	Fri	**Good Friday.** God's Mercy. Psalm 103:1-14.	11 56	5 49	♑	Ant. ris. 11.14♉	4	5 43	6 17
3	Sat	"Mighty to Save." Isa. 63:1-9.	Morn	☽ R.	♑	3) ☿ in ♉ 2 sta.	3	5 42	6 18

14 **Israel Ruled by Judges.** Judges 2:6-23. GOLDEN TEXT—2 Chron. 15:4. Easter Sunday Matt. 16: 1-18; 1 Cor. 5:6-8 **Day's Length 12 Hrs., 38 Min.**

4	Sun	**Easter.** Continuing in Well-doing. Gal. 6:1-10.	12 57	7 10	♌	♂ ☿ ♀, ♂ rises 7.40	3	5 40	6 20
5	Mon	Israel's Cry Heard. Judges 4:1-9.	1 44	8 20	♌	♂ ♂ ☾, Orion sets 10.44	3	5 39	6 21
6	Tues	Deborah and Barak Deliver Israel. Judges 4:10-16	2 32	9 29	♋	Proc'on so. 8.36, ☾ in ♋	3	5 38	6 22
7	Wed	A Song of Victory. Judges 5:1-20.	3 20	10 20	♋	7✶ sets 10.04	2	5 37	6 23
8	Thur	God our Refuge. Psalm 46:1-11.	4 08	10 58	♌	Sirius sets, 10.34	2	5 36	6 24
9	Fri	Faith and Victory. Heb. 11:32-40.	4 56	11 50	♌	Regulus so. 8.45 ☊	2	5 35	6 25
10	Sat	More than Conquerers. Rom. 8:31-39.	5 42	Morn	♌	Altair souths 2.24	1	5 34	6 26

15 **Deborah and Barak deliver Israel.** Judges 4:4--5:31 GOLDEN TEXT—Psalm 46:1. 1st Sunday after Easter John 20: 19-31; 1 John 5:4-10 **Day's Length 12 Hrs., 54 Min.**

11	Sun	Eternal Deliverance. Rev. 7:9-17.	6 30	12 12	♌	11) Spica so. 11.59	1	5 33	6 27
12	Mon	Israel Oppressed. Judges 6:1-10.	7 17	13 54	♍	Antares sets 10.27	1	5 32	6 28
13	Tues	Gideon's Call. Judges 6:11-24.	8 03	1 40	♍	☿ in Aphelion	0	5 30	6 30
14	Wed	Gideon's Fidelity. Judges 6:25-32.	8 50	2 40	♎	♂ ♅ ☾, Rigel 10,01	⊙	5 29	6 31
15	Thur	Gideon Encouraged. Judges 6:33-40.	9 38	3 50	♎	Sirius sets 10.27	F	5 28	6 32
16	Fri	The Victory of Gideon's Band. Judges 7:1-8, 16-21	10 27	4 51	♏	Orion sets 12.26 ♌	0	5 26	6 34
17	Sat	David's Call. 1 Sam. 16:1-13.	11 19	5 40	♏	☿ Gr. Elong. W.	0	5 25	6 35

16 **The Victory of Gideon's Band.** Judges 7. GOLDEN TEXT—1 Sam. 14:6. 2d Sunday after Easter John 10:12-16; 1 Pet. 2:21-25 **Day's Length 13 Hrs., 12 Min.**

18	Sun	Power of Faith. Heb. 11:23-30.	12 14	☾ S.	♐	18) ♀ rises 5.10	1	5 24	6 36
19	Mon	Looking toward Canaan. Ruth 1:1-10.	1 11	7 20	♐	♂ 2 Ψ, Ψ sta'ary	1	5 23	6 37
20	Tues	Ruth's Wise Choice. Ruth 1:14-22.	2 11	8 18	♐	☾ in Per-, ⊙ Ent. ☿	1	5 22	6 38
21	Wed	Ruth Gleaning. Ruth 2:1-12.	3 13	9 12	♏	♂ ♂ ⊙, Pollux so. 7.34	1	5 20	6 40
22	Thur	A Kinsman Redeemer. Ruth 4:1-11.	4 13	9 57	♏	♀ Gr. Hel. Lat. S.	1	5 19	6 41
23	Fri	A Kinsman Redeemer. Ruth 5:1-11.	5 11	10 51	♐	Antares rises 9.50 ☽	2	5 18	6 42
24	Sat	A Name in Israel. Ruth 4:14-22.	6 06	11 45	♐	Sirius sets 9.30	2	5 17	6 43

17 **Ruth's Wise Choice.** Ruth 1. GOLDEN TEXT—Ruth 1:16. 3d Sunday after Easter John 16:16-23; 1 Pet. 2:11-20 **Day's Length 13 Hrs., 30 Min.**

25	Sun	The Promise and our Responsibility. Heb. 4:1-16	6 56	Mord	♐	25) ♂ 2 ☾, ♂ Ψ ☾	2	5 16	6 44
26	Mon	Samuel Given to Lord. 1 Sam. 1:9-18, 27, 28.	7 47	12 40	♑	2 sets 12.01	2	5 15	6 45
27	Tues	Hannah's Thanksgiving. 1 Sam. 2:1-11.	8 35	1 37	♑	♂ ♄ ☾, Vega ris. 11.13	2	5 13	6 47
28	Wed	Samuel Serving Eli. 1 Sam. 2:18-20, 26.	9 21	2 33	♐	♂ nearest ⊕	3	5 12	6 48
29	Thur	The Call of the Boy Samuel. 1 Sam. 3:1-13, 19, 20.	10 07	3 27	♐	□ Ψ ⊙, □ 2 ⊙ ♓	3	5 10	6 50
30	Fri	Jesus Calling Disciples. Mark 1:14-20.	10 52	4 30	♐	Arcturus souths 11.37	3	5 09	6 51

MOON'S PHASES

		Eastern States	Central States	Western States
Full Moon	3d.....	6.04 a. m.	5.24 a. m.	4.44 a. m.
Last Quarter	11th.....	8.34 a. m.	7.54 a. m.	7.14 a. m.
New Moon	18th.....	4.53 p. m.	4.13 p. m.	3.33 p. m.
First Quarter	25th.....	8.37 a. m.	7.57 a. m.	7.17 a. m.

Mars is in Opposition with the Sun on the 21st and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. The Power of an Endless Life. Heb. 7:15, 16, 25; 1 John 3:1-3. (Easter consecration meeting.)
11. What Shall We Do with Our Sundays? Neh. 13:15-22.
18. When Is Courage Needed? Luke 12:4; Deut. 20:1-4; Esth. 4:13-17.
25. Christian Principles in Personal and Public Health. 1 Cor. 6:19, 20.

MAY

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun fast m	Sun rise h.m.	Sun sets h.m
1	Sat	Paul's Account of his Call. Acts 26:15-20.	11 39	5 10	♐	☌ ☌ ☾, Reg.so.11.16 ♑	3	5 07	6 5
18		**The Boy Samuel.** 1 Sam. 1:24-28; 3:1-21. GOLDEN TEXT—Prov. 23:26.	4th Sunday after Easter John 16: 5-16; Jas. 1:16-21				Day's Length 13 Hrs., 46 Min.		
2	Sun	Paul's Charge of Timothy. 2 Tim. 4:1-8.	Morn	☽ R.	♐	(2) ☾ Eclip. Vis.	3	5 06	6 54
3	on	Sin of Eli's Sons. 1 Sam. 2:12-17.	12 26	7 40	♑	☌ rises 6.30	3	5 05	6 55
4	Tues	Prophecy Concerning Eli's Sons. 1 Sam. 2:27-36.	1 14	8 36	♑	☿ Gr. Hel. Lat. S.	3	5 04	6 56
5	Wed	Eli and his Sons. 1 Sam. 4:5-18.	2 02	9 18	♐	Orion sets 8.20	3	5 03	6 57
6	Thur	Value of a Good Name. Prov. 22:1-12.	2 50	9 56	♐	7✶ sets 8.12, ☾ in Apo.	4	5 02	5 58
7	Fri	A Wise Son. Prov. 10:1-16.	3 38	10 28	♐	♄ stationary	4	5 01	6 59
8	Sat	Sowing and Reaping. Gal. 6:6-18.	4 25	11 15	♐	Sirius sets 8.41	4	5 00	7 00
19		**Eli and His Sons.** 1 Sam. 2:12-17; 4:1-18. GOLDEN TEXT—Rom. 6:23.	5th Sunday after Easter John 16:23-30; Jas. 1:22-27				Day's Length 14 Hrs., 0 Min.		
9	Sun	Evils of Intemperance. Prov. 23:29-35.	5 11	11 57	♑	Aldebaran sets 8.18	4	4 59	7 01
10	Mon	Victory under Samuel. 1 Sam. 7:2-17.	5 56	Morn	♑	Antares rises 8 49	4	4 58	7 02
11	Tues	Jethro's Counsel Accepted. Ex. 18:13-26.	6 41	12 09	♑	(11) Arct so. 10.56	4	4 57	7 03
12	Wed	Strong in the Lord. Josh. 1:1-9.	7 27	12 53	♒	Vega so. 2.49	4	4 56	7 04
13	Thur	**Ascension Day.** Selected for Service. Acts 6:1-8.	8 15	1 49	♒	Procyon sets 10.07	4	4 55	7 05
14	Fri	A Servant of God. Acts 27:20-25.	9 04	2 43	♒	Librae souths 11.51	4	4 54	7 06
15	Sat	The Weak Becoming Strong. Joel 3:9-17.	9 57	3 37	♒	Rigel sets 8.03	4	4 53	7 07
20		**Victory under Samuel.** 1 Sam. 7:2-17. GOLDEN TEXT—1 Sam. 7:3.	6th Sunday after Easter John 15:26; 16:4; 1 Pet. 4:8-11				Day's Length 14 Hrs., 14 Min.		
16	Sun	Triumph in Christ. 2 Cor. 2:12-17.	10 54	4 30	♒	♀ rises 3.30	4	4 52	7 08
17	Mon	Israel's Demand for a King. 1 Sam. 8:1-9.	11 53	5 29	♒	☌ ♀ ☾, ☾ Eclip. Invis.	4	4 51	7 09
18	Tues	A Message from God. 1 Sam. 8:10-20.	12 56	☾ S.	♒	(18) ☌ ☿ ☾	4	4 50	7 10
19	Wed	Saul's Errand. 1 Sam. 9:1-14.	1 59	7 59	♏	Reg. sets 12.04	4	4 50	7 10
20	Thur	Israel's First King. 1 Sam. 9:15-21, 25—10:1.	3 00	9 08	♏	Antares rises 8 08	4	4 49	7 11
21	Fri	Saul Presented to Israel. 1 Sam. 10:17-27.	3 58	10 24	♎	7✶ sets 7.12, ☉ Ent. ♍	4	4 48	7 12
22	Sat	A Chosen Vessel. Acts 9:10-19.	4 53	11 39	♎	Spica souths 9.26	4	4 47	7 13
21		**Israel's First King.** 1 Sam. 9:15—10:24. GOLDEN TEXT—1 Sam. 12:24.	Whitsuntide John 14:23-31; Acts 2:1-13				Day's Length 14 Hrs., 26 Min.		
23	Sun	**Whitsunday.** 1 Cor. 12:18-31.	5 44	Morn	♑	☌ Ψ ☾, ☌ ♅ ☽, ☿ in ♋	4	4 46	7 14
24	Mon	Enemies of Israel. 1 Sam. 13:1-7.	6 33	12 14	♑	(24) ♅ sets 12.00	4	4 46	7 14
25	Tues	Jonathan and his Armorbearer. 1 Sam. 14:1-13.	7 20	12 56	♑	♄ sets 12.30	3	4 45	7 15
26	Wed	Israel Delivered. 1 Sam. 14:15-23.	8 05	1 48	♉	□ ♄ ☉, □ ♅ ☉, ☌ ☿ ☉	3	4 44	7 16
27	Thur	Saul Victorious. 1 Sam. 14:47-52.	8 51	2 42	♉	☿ in Perihelion ♌	3	4 43	7 17
28	Fri	God our Defense. Psalm 62.	9 36	3 34	♉	☌ ♂ ☾, ♂ in ♌	3	4 43	7 17
29	Sat	Rejoicing in Trials. 1 Peter 4:1-14.	10 23	4 19	♉	♂ sets 4.10	3	4 42	7 18
22		**Jonathan and His Armorbearer.** 1 Sam. 14:1-46. GOLDEN TEXT—Joshua 1:6.	Trinity Sunday John 3:1-15; Rom. 11:33-36				Day's Length 14 Hrs., 36 Min.		
30	Sun	Overcoming. 1 John 2:13-20	11 10	4 57	♉	Pollux sets 10.56	3	4 41	7 19
31	Mon	God's Command to Saul. 1 Sam. 15:1-12.	11 58	5 47	♌	Spica souths 8.46	3	4 41	7 19

MOON'S PHASES

		Eastern States	Central States	Western States
Full Moon	2nd.....	8.57 p. m.	8.17 p m.	7.37 p. m.
Last Quarter	11th.....	1.01 p. m.	12.21 p. m.	11.41 a. m.
New Moon	18th.....	1.35 a. m.	12.45 a. m.	12.05 a. m.
First Quarter	24th.....	4.17 p. m.	3.37 p. m.	2.57 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. How to Show Sympathy. Matt. 25:34-40. (Consecration meeting.)
9. Cultivating High Ideals. Col. 3:1-4.
16. Religion Pays. 1 Cor. 3:18-23.
23. Will a Man Rob God? Mal. 3:7-12. (Missionary meeting.)
30. Being a Good Comrade. Prov. 27:9, 10, 17-19. (A union meeting with the Juniors and Intermediates.)

JUNE

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun fast m	Sun rise h.m.	Sun sets h.m
1	Tues	Saul's Failure. 1 Sam. 15:13-26.	Morn	☽ R.	♋	1) ♂ stationary	2	4 40	7 20
2	Wed	Saul's Rejection Foretold. 1 Sam. 15:27-35.	12 46	7 14	♌	♆ in ☊, ☾ in Apog.	2	4 40	7 20
3	Thur	Danger of Disobedience. Heb. 6:1-12.	1 34	8 20	♌	Arcturus souths 11.47	2	4 39	7 21
4	Fri	Fruits of Evil-doing. Jude 1-11.	2 21	9 15	♌	Pollux sets 12.32 ♌	2	4 38	7 21
5	Sat	Call to Repentance. Rev. 2:1-7.	3 07	9 56	♌	Vega souths 1.22	2	4 38	7 22
23		**Saul's Failure.** 1 Sam. 15. GOLDEN TEXT—1 Sam. 15:26.				1st Sunday after Trinity Luke 16:19-31; 1 John 4:16-21		Day's Length 14 Hrs., 44 Min.	
6	Sun	Fruits of Obedience. Rev. 22:7-14.	3 53	10 49	♌	☿ Gr. Hel. Lat. N.	2	4 37	7 23
7	Mon	A Shepherd Boy Chosen King. 1 Sam. 16:1-13.	4 37	11 37	♌	Arcturus souths 11.11	1	4 37	7 23
8	Tues	David in Saul's Court. 1 Sam. 16:14-23.	5 22	Morn	♌	♂ ♅ ☾, Proc. sets 8.45	1	4 37	7 23
9	Wed	Serving God in Youth. Eccl. 11:7—12:7	6 07	12 12	♍	9) Ant'res so. 11.12	1	4 37	7 23
10	Thur	Taught from Childhood. 2 Tim. 3:14-17.	6 54	12 50	♍	♅ stationary ☊	1	4 36	7 24
11	Fri	All for Christ. Phil. 3:1-14.	7 44	1 48	♎	Castor sets 10 13	1	4 36	7 24
12	Sat	"Kings and priests unto God." Rev. 1:1-8.	8 31	2 39	♎	Librae souths 11.51	1	4 36	7 24
24		**A Shepherd Boy Chosen King.** 1 Sam. 16:1-13. GOLDEN TEXT—1 Sam. 16:13.				2d Sunday after Trinity Luke 14:16-24; 1 John 3:13-18		Day's Length 14 Hrs., 50 Min.	
13	Sun	The Great King. Psalm 2.	9 34	3 22	♎	Alphacca souths 10.01	0	4 36	7 24
14	Mon	The Lord our Shepherd. Psalm 23.	10 35	4 14	♎	7✶ rises 2.39	☉	4 35	7 25
15	Tues	False Shepherds. Ezek. 34:1-10.	11 38	4 58	♏	♀ rises 4.00	S.	4 35	7 25
16	Wed	The True Shepherd. Ezek. 34:11-16, 23-26.	12 41	☾ S.	♏	16) ☌ ♀ ☾	0	4 35	7 25
17	Thur	The Good Shepherd. John 10:11-18.	1 43	7 54	♏	♀ in ☊ ☽	1	4 35	7 25
18	Fri	Seeking the Lost. Luke 15:1-10.	2 42	8 48	♐	☌ ☿ ☾, ♃ sets 8.30	1	4 35	7 25
19	Sat	"He careth for you." 1 Peter 5:1-11.	3 36	9 46	♐	☌ ♆ ☾, ☌ ♃ ☾	1	4 35	7 25
25		**The Lord our Shepherd.** Psalm 23. GOLDEN TEXT—Psalm 23:1.				3d Sunday after Trinity Luke 15:1-10; 1 Pet. 5:6-11		Day's Length 14 Hrs., 50 Min.	
20	Sun	The Ever-living Shepherd. Heb. 13:12-25.	4 28	10 41	♑	♄ sets 10.20	1	4 35	7 25
21	Mon	The Noble Life of Samuel. 1 Sam. 12:1-5, 13-25	5 16	11 37	♑	☉ Ent. ♋ Sum. Beg.	1	4 34	7 26
22	Tues	Deborah and Barak Deliver Israel. Judges 4:4-16	6 03	Morn	♑	♂ sets 11 40	2	4 35	7 25
23	Wed	The Victory of Gideon's Band. Judges 7:1-8, 16-21	6 49	12 10	♒	23) ♂ sets 11.40	2	4 35	7 25
24	Thur	Ruth's Choice. Ruth 1:14-22.	7 35	12 49	♒	☌ ♂ ☽	2	4 35	7 25
25	Fri	The Call of the Boy Samuel. 1 Sam. 3:1-13, 19, 20.	8 21	1 43	♓	7✶ rises 2.08	2	4 35	7 25
26	Sat	Israel's First King. 1 Sam. 9:15-21; 9:25—10:1.	9 08	2 37	♓	Markab so. 4.40 ☊	3	4 35	7 25
26		**Review: Noble Life of Samuel.** 1 Sam. 12:1-5, 13-25 GOLDEN TEXT—1 Sam. 12:23.				4th Sunday after Trinity Luke 6:36-42; Rom. 8:18-23		Day's Length 14 Hrs., 50 Min.	
27	Sun	A Shepherd Chosen King. 1 Sam. 16:4-16; Ps. 23	10 43	2 57	♋	Regulus sets 10.20	3	4 35	7 25
28	Mon	Israel Challenged. 1 Sam. 17:1-11.	11 31	3 39	♋	Vega souths 12 04	3	4 35	7 25
29	Tues	A Lad of Israel. 1 Sam. 17:12-19.	11 51	4 20	♌	☿ Gr. Elong. E.	3	4 36	7 24
30	Wed	David in Camp. 1 Sam. 17: 20-31.	12 19	4 54	♌	☿ in ♍, ☾ in Apogee ♑	3	4 36	7 24

MOON'S PHASES

		Eastern States	Central States	Western States
Full Moon	1st.....	12.28 p. m.	1.48 p. m.	1.08 p. m.
Last Quarter	9th.....	2.08 p. m.	1.28 p. m.	12.48 p. m.
New Moon	16th.....	8.51 a. m.	8.11 a. m.	7.31 a. m.
First Quarter	23rd.....	1.49 a. m.	1.09 a. m.	12.29 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. What Bible-Reading Will Do for Us. Ps. 119:97-104. (Consecration meeting.)
13. Common Mistakes in Daily Living. Prov. 24:27-34.
20. Honesty in Word and Deed. Eph. 4: 25-32.
27. Living up to Our Responsibilities. Matt. 25:14-30.

JULY

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun slo. m	Sun rise h. m.	Sun sets h. m
1	Thur	The Challenge Accepted. 1 Sam. 17:32-40.	Morn	☽ R	♑	1) Spica So. 8.50 ♓	4	4 36	7 24
2	Fri	David Slays Goliath. 1 Sam. 17:41-54.	1 05	8 19	♑	Sirius sets 9.04	4	4 36	7 24
3	Sat	Friends and Enemy at Court. 1 Sam. 17:55—18:9	1 51	8 54	♑	♂ ☿ ☉ Superior	4	4 37	7 23
27		**David in Camp and Court. 1 Sam. 17:1—18:9.** GOLDEN TEXT—1 Sam. 18:14.				**5th Sunday after Trinity** Luke 5:1-11; 1 Pet. 3:8-15		**Day's Length 14 Hrs., 46 Min.**	
4	Sun	Thanksgiving for Deliverance. Psalm 18:25-36.	2 36	9 41	♑	⊕ in Aphelion	4	4 37	7 23
5	Mon	Jonathan's Intercession. 1 Sam. 18:1-4; 19:1-7	3 20	10 27	♑	♂ ☿ ☾, Orion sets 9.20	4	4 38	7 22
6	Tues	The Friends Confer. 1 Sam. 20:1-11.	4 5	10 53	♒	Regulus sets 9.22	4	4 38	7 22
7	Wed	A Plan of Action. 1 Sam. 20:12-23.	4 50	11 39	♒	Vega south 11.22 ♌	4	4 38	7 22
8	Thur	A King's Enmity. 1 Sam. 20:24-32.	5 38	11 59	♒	Antares south 9.11	5	4 39	7 21
9	Fri	The Prince's Friendship. 1 Sam. 20:35-42.	6 27	Morn	♓	9) Dog Days Beg.	5	4 39	7 21
10	Sat	The Value of a Friend. Prov. 17:1-17.	7 21	12 10	♓	☿ in Aphelion	5	4 40	7 20
28		**Jonathan Befriends David. 1 Sam. 20.** GOLDEN TEXT—Prov. 17:17.				**6th Sunday after Trinity** Matt. 5:20-26; Rom. 6:3-17		**Day's Length 14 Hrs., 40 Min.**	
11	Sun	The Friendship of Jesus. John 15:1-15.	8 18	12 46	♓	Spica so. 10.03, ☾ in ♌	5	4 40	7 20
12	Mon	David Spares Saul's Life. 1 Sam. 26:1-12.	9 18	1 34	♈	☿ stationary	5	4 41	7 19
13	Tues	Saul at David's Mercy. 1 Sam. 24:1-12.	10 20	2 27	♈	Rigel rises 1.04	5	4 41	7 19
14	Wed	David Puts Saul to Shame. 1 Sam. 24:16-22.	11 23	3 30	♉	♀ rises 3.35, ☾ in Per.	5	4 42	7 18
15	Thur	David Reproves Saul. 1 Sam. 26:13-25.	12 24	☾ S.	♉	15) ♂ ♀ ☾	5	4 43	7 17
16	Fri	Love your Enemies. Matt. 5:38-48.	1 22	8 11	♉	♂ ♀ ☾, ♂ Ψ ☾	6	4 44	7 16
17	Sat	Jesus and his Enemies. Matt. 26:47-56.	2 16	8 49	♉	♂ ♃ ☾, ♃ sets 8.40	6	4 45	7 15
29		**David Spares Saul's Life. 1 Sam. 26.** GOLDEN TEXT—Luke 6:27.				**7th Sunday after Trinity** Mark 8:1-9; Rom. 6:19-23		**Day's Length 14 Hrs., 28 Min.**	
18	Sun	Vengeance is mine. Rom. 12:9-21.	3 07	9 30	♊	♂ ♄ ☾, Vega so. 11.41	6	4 46	7 14
19	Mon	Death of Saul. 1 Sam. 31:1-6.	3 56	9 56	♊	♄ sets 9.45	6	4 46	7 14
20	Tues	David's Lamentation. 2 Sam. 1:17-27.	4 44	10 44	♋	Andromeda ris. 8.16 ♍	6	4 47	7 13
21	Wed	David Made King of Judah. 2 Sam. 2:1-7.	5 31	11 40	♋	♀ in Peri. ☉ Ent.	6	4 48	7 12
22	Thur	David Crowned King of All Israel. 2 Sam. 5:1-10.	6 18	Morn	♋	22) ♂ ☿ ♀	6	4 49	7 11
23	Fri	True Success. Matt. 25:14-29.	7 04	12 14	♌	♂ ♂ ☾, ☾ in ♌	6	4 50	7 10
24	Sat	Winning a Crown. 1 Cor. 9:16-27.	7 52	12 49	♌	♂ sets 12.10	6	4 51	7 09
30		**David Succeeds Saul as King. 2 Sam. 2:1-7; 5:1-5** GOLDEN TEXT—Prov. 3:5.				**8th Sunday after Trinity** Matt. 7:15-23; Rom. 8:12-17		**Day's Length 14 Hrs., 18 Min.**	
25	Sun	A Crown of Righteousness. 2 Tim. 4:1-8.	8 40	1 30	♌	Algenib souths 3.53	6	4 51	7 09
26	Mon	Reverence for Holy Things. Num. 4:4-15.	9 28	1 56	♍	Antares souths 10.58	6	4 52	7 08
27	Tues	The King's Mistake. 2 Sam. 6:1-10.	10 15	2 40	♍	♂ ☿ ☉ inferior, ♂ ♀ Ψ	6	4 53	7 07
28	Wed	David Brings the Ark to Jerusalem. 2 Sam. 6:11-17	11 02	3 27	♎	Regulus sets 12.20 ♌	6	4 53	7 07
29	Thur	The Ark of the Covenant. Exodus 25:10-22.	11 49	3 51	♎	Arcturus souths 9.40	6	4 54	7 06
30	Fri	Sacrifice and Song. 1 Chron. 16:1-11.	Morn	☽ R	♎	30) Orion ris. 2.44	6	4 55	7 05
31	Sat	Ministering before the Ark. 1 Chron. 16:37-43.	12 34	7 50	♏	☿ Gr. Hel. Lat. S.	6	4 56	7 04

MOON'S PHASES

		Eastern States	Central States	Western States
Full Moon	1st.....	3.50 a. m.	3.10 a. m.	2.30 a. m.
Last Quarter	9th.....	12.15 p. m.	11.35 a. m.	10.55 a. m.
New Moon	15th.....	3.35 p. m.	2.55 p. m.	2.15 p. m.
First Quarter	22nd.....	2.30 p. m.	1.50 p. m.	1.10 p. m.
Full Moon	30th.....	6.29 p. m.	5.49 p. m.	5.09 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. Our Duty to Our Country. Isa. 1:16-20. (Consecration meeting.)
11. Christian Brotherhood among Races and Nations. Acts 17:24-28.
18. Why People Are Unhappy; the Cure. Ps. 32:10, 11; John 15:9-14.
25. Every Christian a Missionary. Acts 1:1-9. (Missionary meeting.)

AUGUST

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R.&S. h. m.	Moon's Signs	Miscellany	Sun slo. m	Sun rise h.m.	Sun sets h.m
31		**David Brings Ark to Jerusalem.** 2 Sam. 6:1-19; GOLDEN TEXT—Ps. 100:4. (Ps. 24:7-10.)	9th Sunday after Trinity Luke 16:1-9; 1 Cor. 10:6-13				Day's Length 14 Hrs., 6 Min.		
1	Sun	Ascending the Hill of the Lord. Psalm 24.	1 19	8 37	♌	Arcturus so. 12.40	☽ 6	4 57	7 03
2	Mon	The Kingly Kindness of David. 2 Sam. 9:1-13.	2 04	9 19	♌	♂ ☿ ☾, sirius sets 9.28	6	4 58	7 02
3	Tues	David's Prayer. Psalm 26:1-12.	2 49	9 50	♍	♂ ☿ ☉, □ ♂ ☉	6	4 59	7 01
4	Wed	"Ye did it unto me." Matt. 25:34-40.	3 36	10 39	♎	Orion rises 2.20	Ω 6	5 00	7 00
5	Thur	David's Kingly Desire. 2 Sam. 7:1-11.	4 24	11 21	♎	Fomalhaut so. 1.56	6	5 01	6 59
6	Fri	Blessings for Obedience. Deut. 28:1-14.	5 15	11 54	♎	7) ☿ stationary	5	5 02	6 58
7	Sat	A Heart of Kindness. Col. 3:12-23.	6 09	Morn	♎	Altair so. 12.35	5	5 03	6 57
32		**Kingly Kindness of David.** 2 Sam. 8:15; 9:1-13. GOLDEN TEXT—2 Sam. 8:15.	10th Sunday after Trinity Luke 19:41-48; 1 Cor. 12:1-11				Day's Length 13 Hrs., 54 Min.		
8	Sun	Royal Precepts. 1 Thes. 5:14-24.	7 06	12 14	♐	♂ ♀ ♃, Vega so. 9.49	5	5 04	6 56
9	Mon	David and Uriah. 2 Sam. 11:6-17.	8 05	12 56	♍	Rigel rises 1.18	5	5 05	6 55
10	Tues	Joab's Message. 2 Sam. 11:18-27.	9 06	1 48	♍	Spica sets 9.19	♍ 5	5 06	6 54
11	Wed	Nathan's Parable. 2 Sam. 12:1-14.	10 06	2 41	♎	Antares sets 11.20	4	5 07	6 53
12	Thur	David's Sorrow for Sin. 2 Sam. 12:15-23	11 05	3 39	♎	♀ Gr. Hel Lat. N.	4	5 08	6 52
13	Fri	Absalom and Amnon. 2 Sam. 13:23-36.	12 01	☾ S.	♎	13) ♂ Ψ ☾	4	5 09	6 51
14	Sat	Absalom's Rebellion. 2 Sam. 15:1-12.	12 54	7 50	♐	☿ Gr. Elong. W.	4	5 10	6 50
33		**Sins and Sorrows of David.** 2 Sam. 12:9, 10; 18:1-15 GOLDEN TEXT—Gal. 6:7.	11th Sunday after Trinity Luke 18:9-14; 1 Cor. 15:1-10				Day's Length 13 Hrs., 36 Min.		
15	Sun	Absalom's Death. 2 Sam. 18:24-33.	1 45	8 44	♐	♂ ♄ ♒, ♄ sets 7.40	4	5 12	6 48
16	Mon	A Prayer for Pardon. Psalm 51.	2 35	9 36	♑	Grion rises 2.05	♋ 3	5 13	6 47
17	Tues	The Blessing of Forgiveness. Psalm 32.	3 23	10 27	♑	7✱ rises 10.26	3	5 14	6 46
18	Wed	Forgive and be Forgiven. Matt. 6:5-15.	4 11	10 51	♑	Arcturus so. 3.58	3	5 15	6 45
19	Thur	Humility and Forgiveness. Luke 18:1-14.	4 59	11 27	♑	☿ in ♌	3	5 17	6 43
20	Fri	Seventy Times Seven. Matt. 18:15-22.	5 46	11 59	♑	♂ ♂ ☾	2	5 18	6 42
21	Sat	A Call to Pardon and Peace. Isaiah 55:1-13.	6 34	Morn	♒	21) ♂ ☿ Ψ	2	5 19	6 41
34		**A Prayer for Pardon.** Psalm 51:1-17. GOLDEN TEXT—Psalm 51:2.	12th Sunday after Trinity Mark 7:31-37; 2 Cor. 3:4-12				Day's Length 13 Hrs., 22 Min.		
22	Sun	The Joy of Salvation. Isaiah 12:1-16.	7 22	12 24	♒	♂ ♃ ☉, ☉ Ent. ♒	2	5 20	6 40
23	Mon	David's Charge to Solomon. 1 Kings 2:1-11.	8 10	12 57	♓	☿ in Per. ☾ in Apogee	2	5 21	6 39
24	Tues	Solomon's Wise Choice. 1 Kings 3:4-15.	8 57	1 47	♓	Dog Days End	♈ 2	5 23	6 37
25	Wed	The Worth of Wisdom. Prov. 4:1-15.	9 44	2 37	♈	Capella rises 1.01	2	5 24	5 36
26	Thur	A Wise Woman. Prov. 31:10-20.	10 30	3 24	♈	Orion rises 12.57	2	5 25	6 35
27	Fri	A Godly Woman. Prov. 31:21-31.	11 16	3 56	♉	♂ Ψ ☉, 7✱ rises 9.48	1	5 26	6 34
28	Sat	Youthful Choices. Eccl. 12:1-14.	11 49	4 37	♉	Rigel rises 12.15	1	5 27	6 33
35		**Beginnings of Solomon's Reign.** 1 Kings 1:1-3, 15 GOLDEN TEXT—Job 28:28.	13th Sunday after Trinity Luke 10:23-37; Gal. 3:15-23				Day's Length 13 Hrs., 6 Min.		
29	Sun	God's Gift of Wisdom. James 1:5-17.	Morn	☽ R.	♊	29) ♂ Ψ ☾	1	5 28	6 32
30	Mon	Hiram, King of Tyre. 1 Kings 5:1-12.	12 47	7 14	♊	Pollux sets 7.08	0	5 30	6 30
31	Tues	The Building of the Temple. 1 Kings 6:1-10.	1 34	7 56	♊	♂ ☿ ♃, Orion ris. 12.42	0	5 31	6 29

MOON'S PHASES

		Eastern States	Central States	Western States
Last Quarter	7th.....	7.17 a. m.	6.37 a. m.	5.57 a. m.
New Moon	13th.....	10.53 p. m.	10.13 p. m.	9.33 p. m.
First Quarter	21st.....	6.01 a. m.	5.21 a. m.	4.41 a. m.
Full Moon	29th.....	8.12 a. m.	7.32 a. m.	6.52 a. m.

Jupiter is in Conjunction with the Sun on the 22nd and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. Self-Improvement. Ps. 25:1-12. Consecration meeting.)
8. Problems of Recreation in Our Community. Rom. 14:7, 13-19.
15. Lessons from the Poets. Exod. 15:1-11.
22. Receiving Praise and Giving It. Rom. 1:8; 1 Thess. 1:2-10.
29. The Beauties and Wonders of God's World. Ps. 65:1-13. (An outdoor meeting.)

SEPTEMBER

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun fast m	Sun rise h. m.	Sun sets h m
1	Wed	The Temple Building Completed. 1 Kings 6:11-22	2 22	8 26	♑	Vega souths 7.48	0	5 32	6 2
2	Thur	The Temple Adorned. 1 Kings 6:23-35.	3 12	9 30	♑	☿ Gr. Hel. Lat. N.	1	5 33	6 2[illegible]
3	Fri	The Temple Dedicated. 1 Kings 8:1-11.	4 05	10 27	♑	Spica sets 7.57 ☾ in ♌	1	5 35	6 25
4	Sat	Solomon's Prayer. 1 Kings 8:22-30.	5 00	11 20	♑	Aldebaran rises 10.40	1	5 36	6 24
36		**The Building of the Temple.** 1 Kings 5:1—8:66. GOLDEN TEXT—Isa. 56:7.				14th Sunday after Trinity Luke 17:11-19; Gal. 5:16-24		**Day's Length 12 Hrs., 48 Min.**	
5	Sun	The Temple of God. 1 Cor. 3:9-17.	5 58	11 54	♑	☾ 5) Orion ris. 12.20	1	5 37	6 23
6	Mon	God's Covenant with Solomon. 1 Kings 9:1-9.	6 56	Morn	♍	Antares sets 9.44	2	5 38	6 22
7	Tues	The Visit of the Queen of Sheba. 1 Kings 10:1-3	7 55	12 50	♍	♂ ♄ ☉, 7✱ ris. 7.10 ☽	2	5 39	6 21
8	Wed	Magnificence of Solomon. I Kings 10:18-29.	8 52	1 47	♎	♂ ☿ ♄, ♂ ☿ ☉ superior	2	5 40	6 20
9	Thur	Solomon's Wisdom. Prov. 1:1-9.	9 48	2 36	♎	♂ ♆ ☾, ☾ in Perigee	3	5 41	6 19
10	Fri	A Greater than Solomon. Matt. 12:38-45.	10 52	3 34	♎	♃ rises 3.30	3	5 43	6 17
11	Sat	Solomon's Practical Judgment. 1 Kings 3-16-28	11 33	4 27	♏	♂ ♄ ☾, ♄ rises 4.20	3	5 44	6 16
37		**Glory of Solomon's Reign.** 1 Kings 10:1-13, 23-25. GOLDEN TEXT—Psalm 128:1.				15th Sunday after Trinity Matt. 6:24-34; Gal. 5:26; 6:10		**Day's Length 12 Hrs., 30 Min.**	
12	Sun	True Riches. Matt. 6:25-34.	12 23	☾ S.	♏	12) ♂ ♄ ☽, ♂ ☿ ☾	4	5 45	6 15
13	Mon	Intemperance and Poverty. Prov. 23:19-25.	1 13	6 40	♐	Rigel ris. 12.04 ♉	4	5 47	6 13
14	Tues	Intemperance and Woe. Prov. 23:29-35.	2 01	7 37	♐	Fomalhaut so. 11.20	5	5 48	6 12
15	Wed	Intemperance and War. Hab. 2:9-20.	2 50	8 30	♐	Antares sets 9.11	5	5 49	6 11
16	Thur	Temperance and Patriotism. Amos 6:1-7.	3 39	9 25	♑	Orion ris. 11.48, ☾ in ♌	5	5 50	6 10
17	Fri	Temperance and Health. Daniel 1:8-19.	4 27	9 53	♑	Capella so. 8 24	6	5 52	6 08
18	Sat	Temperance Rewarded. Jer. 35:1-11, 18, 19.	5 15	10 46	♏	♂ ♂ ☾, ♂ sets 10.40	6	5 53	6 07
38		**Evils of Intemperance.** Prov. 23:19-21, 29-35. GOLDEN TEXT—Prov. 23:21.				16th Sunday after Trinity Luke 7:11-17; Eph. 3:12-21		**Day's Length 12 Hrs., 12 Min.**	
19	Sun	Personal Liberty and Charity. 1 Cor. 8:1-13.	6 03	11 39	♏	19) Vega so. 6 46	6	5 54	6 06
20	Mon	The King and the King of Kings. Psalm 72.	6 51	Morn	♐	Rigel rises 11.46	7	5 55	6 05
21	Tues	Saul Chosen King. 1 Sam. 10:17-27.	7 38	12 40	♐	Sirius rises 5.40	7	5 57	6 03
22	Wed	Saul Humiliated and Rejected. 1 Sam. 15:10-23.	8 24	1 37	♑	Altair souths 4.17	7	5 59	6 01
23	Thur	David Chosen. 1 Sam. 16:1-13.	9 09	2 29	♑	☉ Ent. ♌ Aut. Begins	8	6 00	6 00
24	Fri	David Crowned and Conquering. 2 Sam. 5:1-10.	9 55	3 18	♒	Markab souths 10 36	8	6 02	5 58
25	Sat	David's Sin Forgiven. Psalm 51:1-13.	10 41	3 51	♒	♂ ♅ ☾, Pollux ris. 11.32	8	6 03	5 57
39		**Review: Saul, David and Solomon compared.** Ps. 72 GOLDEN TEXT—1 Sam. 16:7.				17th Sunday after Trinity Luke 14:1-11; Eph. 4:1-6		**Day's Length 11 Hrs., 56 Min.**	
26	Sun	Solomon's Glory and Shame. 1 Kings 10:26—11:6	11 28	4 46	♓	☿ in ♍, Ant sets 8.32	9	6 04	5 56
27	Mon	The Infant Jesus Honored. Matt. 2:1-12.	Morn	☽ R	♋	27) Ald. ris. 9.12	9	6 05	5 55
28	Tues	The Promised Child. Isaiah 9:1-7.	12 16	6 30	♋	Capella so. 4.14	9	6 07	5 53
29	Wed	The Virgin Mother. Matt. 1:18-25.	1 07	7 27	♈	Rigel rises 10.12	10	6 08	5 52
30	Thur	The Innocents Slain. Matt. 2:13-18.	2 00	8 24	♈	Orion ris. 10.50 ☽ in ♍	10	6 10	5 50

MOON'S PHASES

		Eastern States	Central States	Western States
Last Quarter	5th.....	2.17 p. m.	1.37 p. m.	12.57 p. m.
New Moon	12th.....	12.17 a. m.	11.37 p. m.	10.57 p. m.
First Quarter	19th.....	12.05 p. m.	11.25 a. m.	10.45 a. m.
Full Moon	27th.....	9.06 p. m.	8.26 p. m.	7.46 p. m.

Saturn is in Conjunction with the Sun on the 7th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. What Christ Does for the Christian. John 15:1-8, 14-16. (Consecration meeting.)
12. A Great Miracle and Its Lessons. Mark 2:1-12.
19. Good Work: Finding It; Doing It. Eccl. 9:10; Col. 3:22-25.
26. Inspiring Stories from Foreign-Mission Fields. Ps. 66:1-8; Acts 14:23-28. (Missionary meeting.)

OCTOBER

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun fast m	Sun rise h. m.	Sun sets h. m.
1	Fri	Jesus at Nazareth. Matt. 2:19-23.	2 56	9 18	♐	Altair souths 7.20	10	6 11	5 49
2	Sat	The Boy Jesus in the Temple. Luke 2:41-52.	3 33	9 56	♐	7✱ rises 9.29	11	6 12	5 48
40		**Birth and Childhood of Jesus.** Matt. 1 and 2. GOLDEN TEXT—Matt. 1:21.				18th Sunday after Trinity Matt. 22: 34-46; 1 Cor. 1:4-9		**Day's Length 11 Hrs., 34 Min.**	
3	Sun	The Coming Kingdom. Isa. 60:11-22.	4 52	10 46	♐	Markab souths 10.20	11	6 13	5 47
4	Mon	Baptism and Temptation of Jesus. Matt. 3:13--4:11	5 50	Morn	♑	4th) ☾ in Perigee	11	6 15	5 45
5	Tues	The Spirit on Jesus. Isa. 11:1-10.	6 46	11 44	♑	Vega so. 7.36	12	6 16	5 44
6	Wed	John the Baptist Baptizing. Matt. 3:1-12.	7 41	12 40	♒	☿ in Aphelion	12	6 17	5 43
7	Thur	Enduring Temptation. Jas. 1:12-18.	8 34	1 37	♒	♂ Ψ ☾, ♀ in ♍	12	6 19	5 41
8	Fri	Example of Warning. 1 Cor. 10:1-12.	9 25	3 31	♒	♄ rises 3.30	13	6 20	5 40
9	Sat	Able to Help. Heb. 2:9-18.	10 14	4 27	♓	♂ ♄ ☾, ♂ 𝔘 ☾	13	6 21	5 39
41		**Baptism and Temptation of Jesus.** Matt. 3:1—4:11 GOLDEN TEXT—Matt. 3:17.				19th Sunday after Trinity Matt. 9:1-8; Eph. 4:22-28		**Day's Length 11 Hrs., 16 Min.**	
10	Sun	Tempted and Tried. Heb. 4:1-16.	11 03	4 56	♈	𝔘 rises 4.30	♍	13	6 23	5 37
11	Mon	Teaching, Preaching, Healing. Matt. 4:12-25.	11 52	☾ S.	♉	11) 7✱ rises 7.08		13	6 24	5 36
12	Tues	The Draught of Fishes. Luke 5:1-11.	12 40	6 47	♉	Andro. so. 10.51		13	6 25	5 35
13	Wed	A New Teaching. Mark 1:21-28.	1 29	7 39	♊	♂ ♀ ☾, ☾ in ♎		14	6 27	5 33
14	Thur	Follow Me. Mark 10:17-22.	2 18	8 27	♊	Fomalhaut so. 9.27		14	6 28	5 32
15	Fri	Partakers of the Divine Nature. 2 Peter 1:1-11.	3 07	9 14	♋	♀ sets 9.10		14	6 29	5 31
16	Sat	A Life of Service. 1 Thes. 5:12-24.	3 56	9 51	♋	Rigel rises 10.12		15	6 31	5 29
42		**Jesus Begins his Ministry.** Matt. 4:12-25. GOLDEN TEXT—Matt. 4:17.				20th Sunday after Trinity Matt. 22:1-14; Eph. 5:5-21		**Day's Length 11 Hrs., 0 Min.**	
17	Sun	Faith and Works. James 2:14-26.	4 44	10 44	♌	♂ ♂ ☾, Vega sets 1.36		15	6 32	5 28
18	Mon	Who are truly Happy? Matt. 5:1-10, 43-48.	5 30	11 31	♌	♂ sets 11.10 ☾ in Apog.		15	6 33	5 27
19	Tues	The Humble and Contrite. Isa. 57:14-21.	6 16	11 59	♌	19) Sirius ris, 12.06		15	6 34	5 26
20	Wed	Whole-hearted Seeking. Psalm 119:1-8.	7 07	Morn	♌	Algenib so. 10.08		15	6 36	5 24
21	Thur	Rejoicing in the Lord. Phil. 4:1-13.	7 49	12 40	♌	Algol souths 1.06		16	6 37	5 23
22	Fri	Forgiven Much. Luke 7:36-50.	8 32	1 36	♍	♂ ☿ ☾, Markab so. 9.14		16	6 38	5 22
23	Sat	Living Water. John 4:1-14; 7:37-39.	9 18	2 41	♍	☉ Ent. ♎		16	6 39	5 21
43		**What the King Requires.** Matt. 5:1-48. GOLDEN TEXT—Matt. 5:48.				21st Sunday after Trinity John 4:47-54; Eph. 6:10-17		**Day's Length 10 Hrs., 40 Min.**	
24	Sun	True Blessedness. Luke 6:20-38.	10 06	3 46	♎	Regulus rises 1.28		16	6 41	5 19
25	Mon	Known by their Fruits. Matt. 7:13-29.	10 56	4 48	♎	☿ Gr. Elong. E.	♎	16	6 42	5 18
26	Tues	Fruit of Repentance. Matt. 3:1-12.	11 49	5 50	♏	☿ Gr. Hel. Lat. S.		16	6 43	5 17
27	Wed	Strong Bodies. Daniel 1:8-20.	Morn	☽ R.	♏	27) ☾ Eclip. Invis		16	6 44	5 16
28	Thur	Blind and Deaf. Isa. 42:14-22.	12 45	6 31	♏	Aldeb. rises 7.20		16	6 45	5 15
29	Fri	Corrupt because Sinful. Rom. 3:9-20.	1 44	7 37	♐	Orion rises 9.04		16	6 46	5 14
30	Sat	Restore the Fallen. Gal. 6:1-10.	2 44	8 41	♐	Sirius rises 11.18		16	6 48	5 12
44		**Hew Down the Corrupt Tree.** Matt. 7:13-29. GOLDEN TEXT—Matt. 7:19.				22d Sunday after Trinity Matt. 18:23-35; Phil. 1:3-11		**Day's Length 10 Hrs., 24 Min.**	
31	Sun	The Spirit of Love. 1 Cor. 13:1-13.	3 44	9 45	♑	♂ Gr. Hel. Lat. S.		16	6 49	5 11

MOON'S PHASES

		Eastern States	Central States	Western States
Last Quarter	4th.....	8.03 p. m.	7.23 p. m.	6.43 p. m.
New Moon	11th.....	8.00 p. m.	7.20 p. m.	6.40 p. m.
First Quarter	19th.....	7.39 p. m.	6.59 p. m.	6.19 p. m.
Full Moon	27th.....	9.18 a. m.	8.38 a. m.	7.58 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. Our Church Privileges and Obligations. Ps. 84:1-12. (Consecration meeting.)
10. Bible Verses That Help. Ps. 119: 33-40.
17. Christian Principles in Politics. Luke 22:24-27. (Citizenship Day.)
24. Lessons from Recent Events. Luke 13:1-5; Prov. 25:25.
31. Making Prohibition Effective. Matt. 12:43-45; Jere. 31:33, 34.

NOVEMBER

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon south h. m.	Moon R. & S. h. m.	Mo. n's Signs	Miscellany	Sun fast m	Sun rise h.m.	Sun sets h.m.
1	Mon	How to Live. Matt. 6:19-34.	4 42	10 40	♍	Vega sets 12.50	16	6 51	5 09
2	Tues	Golden Rules. Matt. 7:1-11.	5 38	11 31	♎	Markab souths 8.10	16	6 52	5 08
3	Wed	Leaving All. Mark 10:23-31.	6 31	11 59	♎	(5th) ♂ Ψ ☾	16	6 53	5 07
4	Thur	God's Care. Luke 12:22-32.	7 21	Morn	♎	♃ rises 1.40	16	6 54	5 06
5	Fri	Humble Prayer. Luke 18:9-14.	8 10	1 51	♐	♂ ♃ ☾, ☿ stationary	16	6 55	5 05
6	Sat	The Manna of Old. Ex. 16:4, 5, 14-18.	8 58	2 47	♐	□ Ψ ☉, ♂ ♄ ☾	16	6 56	5 04
45		**Principle of Christian Living.** Matt. 6:1—7:12. GOLDEN TEXT—Matt. 6:33.		23d Sunday after Trinity Matt. 22:15-22; Phil. 3:17-21				Day's Length 10 Hrs., 8 Min.	
7	Sun	Life Victorious. Rom. 12:9-21.	9 46	3 45	♑	♄ rises 2.40	♉ 16	6 57	5 03
8	Mon	The Centurion's Faith. Matt. 8:5-13.	10 34	4 40	♑	Fomalhaut so. 8.06	16	6 58	5 02
9	Tues	The Ruler's Faith. Matt. 9:18, 19, 23-26.	11 22	5 36	♑	Aldebaran so. 1.31	16	6 59	5 01
10	Wed	The Leper's Cry. Mark 1:40-45.	12 11	☾ S.	♑	(10) ☉ Eclip. Vis.	16	7 00	5 00
11	Thur	Healing Many. Matt. 9:27-38.	1 00	6 10	♑	♂ ☿ ☾, ♅ station.	16	7 01	4 59
12	Fri	Enduring Temptation. James 1:1-8.	1 49	6 52	♒	♀ sets 6.08	16	6 02	4 58
13	Sat	Heroes of Faith. Heb. 11:32-40.	2 37	7 51	♒	♂ ♀ ☾, 7✶ so. 12.28	16	7 03	4 57
46		**Power and Authority of Jesus.** Matt. 8 and 9. GOLDEN TEXT—Matt. 9:35.		24th Sunday after Trinity Matt. 9:18-26; Col. 1:9-10				Day's Length 9 Hrs., 52 Min.	
14	Sun	The Son of God. Heb. 1:1-9.	3 24	8 46	♓	♂ ♂ ☾, Rig ris. 12.00	15	7 04	4 56
15	Mon	The Mission of the Twelve. Matt. 10:1-7.	4 10	9 41	♓	☿ in ♌, ♂ ☿ ☉ Inferior	15	6 05	4 55
16	Tues	Freely Giving. Matt. 10:8-16.	4 55	10 39	♓	☾ in Apogee	15	7 06	4 54
17	Wed	Suffering Persecution. Matt. 10:17-27.	5 40	11 22	♈	Orion rises 7.56	15	7 07	4 53
18	Thur	A Prophet's Call. Jer. 1:1-10.	6 24	11 52	♈	(18) Sirius so. 12.53	15	7 08	4 52
19	Fri	The Church Persecuted. Acts 8:1-8.	7 08	Morn	♉	♂ ♅ ☾, ☿ in Perih.	14	7 09	4 51
20	Sat	White Harvest Fields. John 4:31-38.	7 54	1 49	♉	Capella souths 1.10	14	7 10	4 50
47		**The Twelve Sent Forth.** Matt. 10:1-42. GOLDEN TEXT—Matt. 9:37, 38.		25th Sunday after Trinity Matt. 24:15-28; 1 Thes. 4:13-18				Day's Length 9 Hrs., 38 Min.	
21	Sun	Comforting Promises. Isa. 40:1-11.	8 42	2 44	♊	Aldebaran ris. 9.45 ♌	14	7 11	4 49
22	Mon	How Jesus was Received. Matt. 11:1-6, 16-19.	9 34	3 36	♊	Alt. sets 10.27 ☉ ent. ♐	14	7 12	4 48
23	Tues	Warning and Invitation. Matt. 11:20-30.	10 28	4 32	♋	7✶ souths 11,45	13	7 13	4 47
24	Wed	**Thanksgiving.** A Question & Answer. Luke 7:18-25	11 27	4 35	♋	□ ♅ ☉, ☾ in ♍	13	7 14	4 46
25	Thur	A House Divided. Luke 11:14-26.	Morn	☽ R.	♋	(25) ☿ stationery	13	7 15	4 45
26	Fri	A Withered Hand. Matt. 12:9-14.	12 28	6 40	♋	Andro. so. 10.53	12	7 16	4 44
27	Sat	A Band of Believers. John 6:60-70.	1 30	7 36	♋	Antares 2.40, ☽ in Per.	12	7 17	4 43
48		**How Jesus was Received.** Matt. 11 and 12. GOLDEN TEXT—Matt. 11:28.		1st Sunday in Advent Matt. 21:1-9; Rom. 13:11-41				Day's Length 9 Hrs., 24 Min.	
28	Sun	A Man of Sorrows. Isa. 53:1-6.	2 31	8 35	♍	Igol souths 2.27	12	7 17	4 43
29	Mon	Sowing and Reaping. Gal. 6:6-10.	3 30	9 40	♍	☿ Gr. Hel. Lat, N. ♏	11	7 18	4 42
30	Tues	The Growth of the Church. Acts 11:21-30.	4 26	10 44	♍	♂ Ψ ☾, Rigel ris. 7.10	11	7 18	4 42

MOON'S PHASES

		Eastern States	Central States	Western States
Last Quarter	3rd.....	2.45 a. m.	2.05 a. m.	1.25 a. m.
New Moon	10th.....	11.15 a. m.	10.35 a. m.	9.55 a. m.
First Quarter	18th.....	3.22 p. m.	2.42 p. m.	2.02 p. m.
Full Moon	25th.....	8.52 a. m.	8.12 a. m.	7.32 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. Peacemakers. Matt. 5:9; Gen. 13:1-9. (Consecration meeting.)
14. Winning Our Friends for Christ. John 1:40-51.
21. The Thanksgiving Habit. Ps. 103:1-22. (Thanksgiving meeting.)
28. Inspiring Stories from Home-Mission Fields. Acts 10:1-6, 34-48. (Missionary Meeting.)

DECEMBER

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon souths h. m.	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun fast m	Sun rise h. m.	Sun sets h. m.
1	Wed	The Seed and the Soil. Matt. 13:1-17.	5 19	11 40	♐	Algenib souths 7.26 ☽	11	7 19	4 41
2	Thur	The Result of Sowing. Matt. 13:18-23.	6 09	Morn	♐	2) ♃ rises 12.10	10	7 19	4 41
3	Fri	The Final Harvest. Matt. 13:34-43.	6 57	12 30	♑	☾ ♀ Gr. Hel. Lat. S	10	7 20	4 40
4	Sat	The Judgment. Rev. 20:11-15.	7 44	1 36	♑	☿ Gr. Elong. W.	10	7 20	4 40
49		**The Growth of the Kingdom.** Matt. 13:1-43. GOLDEN TEXT—Psalm 37: 1.	2d Sunday in Advent Luke 21:25-36; Rom. 15:4-13				**Day's Length 9 Hrs., 20 Min.**		
5	Sun	Glory of the Church. Isa. 60:1-3, 10-14.	8 31	2 40	♑	♄ rises 1.40 ♉	9	7 21	4 39
6	Mon	The Worth of the Kingdom. Matt. 13:44-58.	9 18	3 37	♒	Altair sets 9.20	9	7 21	4 39
7	Tues	Gradual Growth. Mark 4:26-32.	10 06	4 31	♒	♂ ☿ ☾, ☾ in ♌	8	7 22	4 38
8	Wed	The Kingdom Spiritual. Rom. 14:13-19.	0 55	5 38	♓	7✶ souths 10.40	8	7 23	4 37
9	Thur	The Kingdom of Truth. John 18:33-38.	11 43	6 20	♓	Rigulus rises 10.13	7	7 23	4 37
10	Fri	The Promised Kingdom. Luke 12:27-34.	12 32	☾ S.	♈	10) □ ♃ ☉	7	7 23	4 37
11	Sat	The Kingdom World-wide. Luke 13:22-30.	1 20	6 11	♈	Fomalh. sets 9.45	6	7 23	4 37
50		**What the kingdom of Heaven is like.** Matt. 13:44-58 GOLDEN TEXT—Rom. 14:17.	3d Sunday in Advent Matt. 11:2-10; 1 Cor. 4:1-5				**Day's Length 9 Hrs., 12 Min.**		
12	Sun	Proclaiming the Kingdom. Isa. 62:6-12.	2 06	6 53	♉	Rigel rises 6.19 ♎	6	7 24	4 36
13	Mon	The Multitude Fed. Matt. 14:13-23.	2 52	7 50	♉	Spica rises 2.29	6	7 24	4 36
14	Tues	Compassion on the Multitude. Matt. 15:32-38.	3 36	8 44	♉	♂ ♀ ☾, ♀ sets 8.30	6	7 24	4 36
15	Wed	Elisha's Meal. 2 Kings 4:38-44.	4 19	9 47	♊	♂ ♂ ☾, Ariet. so. 8.24	5	7 25	4 35
16	Thur	Elijah and the Widow. 1 Kings 17:8-16.	5 03	10 45	♊	□ ♄ ☾, ♂ ♅ ☾	4	7 25	4 35
17	Fri	Water from the Rock. Ex. 17:1-7.	5 47	11 42	♋	♂ sets 10 30	4	7 25	4 35
18	Sat	The Bread of Life. John 6:24-35.	6 23	Morn	♋	18) Sirius ris. 8.10	3	7 25	4 35
51		**Jesus Feeds the Multitudes.** Matt. 14:1-23. GOLDEN TEXT—Matt. 14:16.	4th Sunday in Advent John 1:19-28; Phil. 4:4-7				**Day's Length 9 Hrs., 10 Min.**		
19	Sun	Jesus' Prayer. John 17:17-26.	7 20	12 56	♋	Algol souths 9.07 ♌	3	7 25	4 35
20	Mon	Prophecy of Zacharias. Luke 1:67-79.	8 12	2 01	♋	☾ in ♍	2	7 25	4 35
21	Tues	Mary's Song. Luke 1:46-55.	9 07	3 11	♌	☉ ent. ♑ Winter Beg.	1	7 26	4 34
22	Wed	Golden Rule. Matt. 7:1-12.	10 06	4 21	♌	Rigulus rises 9.12 ☉		7 25	4 35
23	Thur	Trees and Fruits. Matt. 7:13-29.	11 08	5 27	♌	☿ in ♌ Capel. so. 10.58	S.	7 25	4 35
24	Fri	Christ's Message to John. Matt. 11:1-15.	11 50	6 35	♌	Fomalh. sets 8.48	0	7 25	4 35
25	Sat	**Christmas.** Growth of the Kingdom. Matt. 13:1-17	Morn	☽ R.	♌	25) ☾ in Perigee	0	7 25	4 35
52		**Review: Kingdom of Heaven on Earth.** Isa. 25:1-8 GOLDEN TEXT—Rev. 21:5.	Sunday after Christmas Luke 2:15-20; Gal. 4:1-7				**Day's Length 9 Hrs., 10 Min.**		
26	Sun	The New Earth. Rev. 21:1-8.	1 13	1 56	♍	7✶ souths 9.21 ♋	1	7 25	4 35
27	Mon		2 13	3 04	♍	Rigel souths 10.42	2	7 25	4 35
28	Tues		3 09	4 16	♎	♂ ♆ ☾, Vega sets 8.46	2	7 25	4 35
29	Wed		4 02	5 20	♎	♃ rises 5.10	2	7 24	4 36
30	Thur		4 53	6 28	♏	♂ ♃ ☾, ♂ ♄ ☾	3	7 24	4 36
31	Fri		5 42	Morn	♏	31) ♄ rises 6.30 ♌	3	7 24	4 36

MOON'S PHASES

		Eastern States	Central States	Western States
Last Quarter	2nd.....	2.21 a. m.	1.41 a. m.	1.01 a. m.
New Moon	10th.....	5.13 a. m.	4.33 a. m.	3.53 a. m.
First Quarter	18th.....	9.50 a. m.	9.10 a. m.	8.30 a. m.
Full Moon	25th.....	7.48 a. m.	7.08 a. m.	6.28 a. m.
Last Quarter	31st.....	11.44 p. m.	11.04 p. m.	10.24 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. Progressive Living. 2 Pet. 1:1-8. (Consecration meeting.)
12. Wise Sayings That Have Helped Me. Prov. 1:1-6.
19. The Spirit of Generosity. 2 Cor. 9:6-15. (Christmas meeting.)
26. A Purpose Meeting. Ps. 63:1-11.

FRACTUR SCHRIFT BY CHRISTOPHER DOCK—See Page 23

PLOCKHOY AND THE FIRST MENNONITE COLONY IN AMERICA

BY C. H. SMITH

JUST when the first Mennonites came to the New World is not definitely known. It is likely, however, that a few stragglers settled in what is now New York and Delaware soon after the first permanent settlements were made along the Atlantic coast. Frequent references are made in the colonial records of New York to Dutch Anabaptists in the New Netherlands soon after the Dutch gained a foothold in America. Some of these Anabaptists no doubt were Mennonites. The first printed mention of the latter, however, is found in a report on the religious conditions in the New Netherlands, made by a French Jesuit, Father Joques, who had visited in the region in 1643. In a letter written the following year he says regarding religious affairs in "Manhate" Island: "No religion is publicly exercised but the Calvinist, and orders are to admit none but Calvinists, but this is not observed, for there are beside Calvinists in the colony, Catholics, English Puritans, Lutherans and Anabaptists here called Menistes."

The next reference, so far as I have been able to find in the same documents, is in a report made in 1657 to Amsterdam regarding the settlements on Long Island. The report says: "Those at Gravesend are reported Mennonists; yea, they for the most part reject infant baptism, the Sabbath, the office of preacher and teacher of God's word, saying that through these come all sorts of contentions into the world. Whenever they meet together the one or the other reads something for them."

This description does not fit the orthodox Mennonite of either that day or this. Two explanations may be suggested to harmonize the seeming contradictory account.

It is barely possible that the writer, who was a Dutchman, and thus was acquainted with the Dutch Mennonites, but perhaps knew nothing of the English Quakers, confused the two and thus considered these people Mennonites when in reality they may have been Friends (Quakers). Their practices seem to have been nearer that of the Friends than of the main body of Mennonites, and we know that very soon after this Gravesend became a Quaker settlement. On the other hand we must remember that at this time there were sects of Mennonites some of which perhaps differed very little in their religious practices from the early settlers of Gravesend. If these people were Mennonites, as the report says they were, then they perhaps belonged to the sect of Collegiants who arose in Rhynsburg in 1619, and who, like the Friends, did not believe in a regular preacher.

The first Mennonite settlement in America of which we have definite knowledge is that made by Plockhoy and his small colony in what is now southeastern Delaware. Cornelisz Pieter Plockhoy, of Zierik Zee, was a liberal minded Dutch communist and social reformer of his day. He was of Mennonite descent, and was perhaps himself a member of one of the several sects of our faith. Of his early life we know little, but by 1658 we find him in London addressing a letter to Cromwell in which he laid before the Lord Protector a scheme for the social and political reorganization of English society. England, it will be remembered, was at this time under the Commonwealth government, and at no period in her history has there been a greater diversity of opinion among Englishmen on social, religious and political questions than just at this time. Plockhoy therefore was only one of many who felt that they had a remedy for the ills of society.

In the meantime, however, Cromwell had died before Plockhoy's letter reached him, whereupon the latter prepared a memorial to Parliament, which, together with his earlier letter and a pamphlet in which he outlined his plans for reform, he sent to Parliament in 1659. At first his chief ambition seemed to be to harmonize the religious dissensions then prevalent in the church. In the letter to Cromwell he calls attention to the numerous sects. His plan for bringing these sects together is to have Cromwell establish, as an experiment, one church. All classes are to worship in a common hall, but worship is to be voluntary. Church and state are to be entirely separated, and there is to be nø tithing for the support of a regular ministry. The next year, however, his communistic plans included a scheme for the alleviation of the hardships of the poor. The pamphlet referred

to above contains in the title page an epitome of his program. The full title reads: "A Way Propounded to make the Poor in these and other Nations Happy, By bringing together a fit, suitable and well-qualified People into one Household Government or Little Commonwealth, wherein every one may keep his Property and be employed in some Work or other as he shall be fit, without being oppressed. Being the Way not only to rid these and other Nations from idle, evil and disorderly Persons but also from all such as have sought and found out many Inventions, to live upon the Labor of others. Whereupon is also annexed an Invitation to this Society or Little Commonwealth. Psalm 42:1. Blessed is he that considereth the poor, etc.

"Printed for the Author and sold at the Black Spread Eagle near the West End of Pauls, 1659."

This scheme, it is seen, although co-operative, was not entirely communistic, for those who entered the society were not bound to hold their property in common. The little trial or sample commonwealth which Plockhoy hoped to establish was to be composed of four classes of men—husbandmen, handicraftsmen, mariners, and masters of arts and sciences. Until the society became firmly established unmarried persons were to be preferred. All were to live together in houses large enough to accommodate twenty or thirty families. Simplicity and economy were to be practiced in every detail of daily living. The women were to make their apparel without unnecessary trimming. "Apparel should be fitted for the body and convenient for the work, without being dyed to the fashions, colors, or stuffs, only the unnecessary trimmings to be forborn that God's creatures which he hath made be not misused."

Education was to be provided for all.

In religion the same spirit of equality and harmony was to be encouraged as in other interests of life. There was to be one large hall for religious purposes. All sects were to be given freedom of worship, but were encouraged to worship together. In worship the Holy Scriptures were to be read, and then each was to be free to express his own opinions on the passages read. "In spiritual things we acknowledge none but Christ for Head and Master, who of old hath appointed in his church, apostles, prophets, evangelists, pastors and teachers. These, having through the Spirit of God brought forth and left behind them the writings in the New Testament, we own for Ambassadors, and their words (without any interpretation from men) for our rule and plummet, keeping in remembrance when we meet together that we must allow that liberty of speaking to others which we desire ourselves, without tying any one to our opinion, maintaining a firm friendship with such who have renounced all unreasonable things contrary to Scripture, without stumbling at any differences which do not hinder love and piety * * * * We intend that we may bring the good people of all sects to unity, setting our meeting place open to all rational men."

This, in brief, was to be the plan of government for a community which Plockhoy hoped with the aid of Parliament to establish somewhere in England. At the end of the pamphlet is an invitation to all the poor and needy or others interested in forming such an association to co-operate with Plockhoy. His plan was to found the association in London. But later Bristol, and finally Ireland was chosen as the place where the experiment was to be tried. We do not find, however, that the scheme ever materialized. Parliament, whose aid he sought, had far more important work in hand at this time, and Plockhoy soon left London again for Amsterdam, where he continued his efforts to secure help to put his theories into practice. Here he was finally successful. The city of Amsterdam being anxious at this time to secure colonists for her newly acquired territory along the Delaware river, promised Plockhoy financial aid and the privilege of establishing a colony of Mennonites on the Horekill.

The Horekill or Hoornkill is the name of a small stream flowing into Delaware Bay near its southern extremity in what was then New Netherlands, but now the state of Delaware. The term, which originated from Hoorn in Holland, was applied not only to the stream, but the entire surrounding region, which was also sometimes called Swaanendael. The settlement at this place was one of the earliest made by the Dutch south of Manhattan Island.

The first settlement in this region was made by DeVries, a Dutch explorer, in 1631, who

built a fort called Oplandt near the stream. The colony was soon destroyed, however, by Indians. Later unsuccessful attempts at colonization were also made by the West India Company and the city of Amsterdam, to whom the region had finally been sold. Amsterdam made strenuous efforts to populate her new colony. In 1656, 300 Waldenses had been sent over. Invitations were also sent to other persecuted sects of Europe to settle in the New World. It was no doubt this eagerness for colonists that made it possible for Plockhoy to get financial aid and permission from the Burgomasters of Amsterdam to establish a colony of Mennonites here, based on his plan of social and economical equality.

On June 9, 1662, the Burgomasters of Amsterdam made a contract with Plockhoy and twenty-four others, called Mennonists, regarding the conveyance of the proposed colony to the Delaware.

According to this contract the city of Amsterdam was to advance two hundred guilders to each of the twenty-five families making up the association. For the repayment of these loans the whole body was to be responsible. A tract of land was granted the colony on the Horekill, which was to be free from taxes for twenty years. The society was authorized to make such laws and rules as seemed necessary for their settlement, allowing to each member the right to appeal to the city authorities in case he felt himself unjustly treated. Such laws and rules, however, were not to be in contradiction to the fundamental conditions which the city had published in 1656.

In the meantime Plockhoy in 1662 had again published at Amsterdam a pamphlet called "Kort en Klaer Ontwerck," in which he outlined in detail the communistic scheme by which the proposed colony was to be governed, and in which he invites associates to join the new enterprise. The following September was the date set for the departure of the company. Many of these regulations concerning the proposed community were similar to those suggested in London in 1658. The colony was to comprise four classes of people—agriculturists, seafaring persons, all kinds of necessary tradespeople and masters of useful arts and sciences. The associates were to be men, married or single, twenty-four years old and free from debt. Each was to obey the ordinances of the society and not seek his own advancement over any other member. The colony evidently was not to be exclusively a Mennonite one, since as in the earlier scheme all Christian sects who composed the community were to be united. This was to be accomplished partially by the exclusion of all clergymen from the settlement since it would be impossible to gain the desired harmony either by electing a clergyman for each sect or by selecting him from any one sect. Preachers, furthermore, according to Plockhoy, were not necessary for religious instruction and worship. The colonists were themselves provided with the Holy Scriptures which all ministers agreed in pronouncing to be the best and which they looked upon as "the most peaceable and economical of all preachers." Religious exercises were to be as simple as possible. Every Sunday and holiday the people were to assemble in the common meeting-house. Here the service was to be opened by the singing of a psalm and the reading of a chapter from the Bible by one of the members. Any one present was then to be at liberty to express his opinions on the passage of Scripture which was read. Another psalm closed the service, and immediately after the court was to convene in the same building for the transaction of the public business of the community. There was to be no deviation from these simple exercises, for even the Lord's supper and baptism were considered as "signs and ceremonies becoming rather weak children than men in Christ."

Public schools were to be provided, but no creeds or religious formulas except the Holy Scriptures were to be taught.

Plockhoy evidently was not entirely non-resistant, for those having conscientious scruples against bearing arms were to pay an extra tax for the support of those who entered military service. Only defensive warfare, however, was to be waged.

Slavery was to be prohibited.

In order to secure perfect harmony within the settlement certain classes of religious sects were excluded from entering the society. "All untractable people, such as those in communion with the Roman See, usurious Jews, English stiff-necked Quakers, Puritans, foolhardy believers in the Millennium, and obstinate modern pretenders to revelation" were

included in the prohibited classes. Undesirable persons were to be subject to expulsion by a two-thirds vote.

All laws and regulations for the governing of the community were to be passed by a two-thirds vote of the members, but were to be subject to the approval of the authorities of Amsterdam. Each year ten persons were to be proposed for officers, from whom the Burgomasters of Amsterdam could choose five. No magistrate was to be eligible for re-election until one year after the expiration of his term of office, nor was he to receive any compensation for his services. For the first year the oldest member was to preside over the court, but after that, the one longest in office.

For five years after their arrival in their new home the colonists were to labor for their common good and live from a common storehouse, but after that time the property might be divided proportionately among the heads of families.

Such, in outline, were the articles of association drawn up by Plockhoy for the governing of his proposed American colony of Mennonites. It was a scheme which Broadhead in his history of New Netherlands calls "one among the most extraordinary of the early memorials of American colonization."

Of the actual history of the colony we have little knowledge. As we have seen, the colony was to leave for the Horekill by September, 1662, but we do not know whether they actually set sail at that time. It seems probable however, that they did not start until the following spring, for, from a letter written May 5, 1663, we learn that Plockhoy sailed in the ship "St. Jacob" for the Horekill, and another letter dated August 4, 1663, records the fact that the ship "St. Jacobs" arrived at the Horekill on July 28, 1663, and left there forty-one souls with their baggage and farm utensils. From these scraps of information it would seem that these forty-one souls comprised the twenty-five Mennonite families who contracted with the Burgomasters of Amsterdam to settle in New Netherlands. How they fared during the autumn and following winter we do not know, but they had hardly begun their new settlement when they were unceremoniously driven out of the region by the English, who were now at war with the Dutch for the possession of New Netherlands. In 1664 all the Dutch settlements along the Delaware, including the Mennonite colony, were plundered and some of the inhabitants, perhaps principally soldiers, were taken to Virginia, where, according to Governor Stuyvesant, they were sold as indentured servants. A report sent to Amsterdam in 1684 says that during this war all the possessions of the city of Amsterdam were plundered and occupied, "as alsoe what belonged to the Quaker Society of Plockhoy to a very Naile."

Of the ultimate fate of these Mennonites we are equally ignorant. Whether they later built up their settlement again on the Horekill and perhaps lost their "Mennonite faith," whether they became disheartened and returned to their native country, or whether, like some of the Dutch soldiers, they were sold as slaves in Virginia, we may perhaps never know. Save for a brief mention made of Plockhoy some time later in the records of the Germantown court, these few facts are all that have thus far come to light regarding this, one of the earliest attempts of the Mennonites to secure a home in the New World. In 1694 Plockhoy, now grown old and blind, t gether with his wife, evidently friendless and penniless, having heard somehow of the later and more fortunate settlement made in the meantime at Germantown, and coming, we know not how or whence, wandered into the village, where he met a hearty welcome. The court appointed William Rittenhouse and John Doeden to select a suitable home in the village and provide for the needs of the aged people, and here with his wife, Cornelisz Pieter Plockhoy, the dreamer and social reformer—and so far as known the only survivor in America of the ill-fated colony he tried to establish—after a long life of vicissitudes, finally ended his days in peace among his brethren and countrymen.

SCHWENCKFELD'S BIBLE

AMONG the printed books and manuscripts which were brought back from Germany to the United States in April, 1919, by the editor of the Corpus Schwenckfeldianorum is a copy of the famous Worms bible. This edition of the scriptures was printed at Worms, Germany, by the celebrated printer, Peter Schoeffer, in 1529 and is the first of the com-

bined bibles to appear in the German language after the beginning of the Reformation; it is true that Luther's translation of the New Testament was printed September 21, 1522, nevertheless his complete bible did not appear until 1534. The Worms bible therefore appeared five years before Luther's text of the whole bible was issued.

The book here under discussion is commonly spoken of as the Worms Bible, it is also the Anabaptist Bible (Tæuferbibel) and its translation is variously ascribed either to Ludwig Haetzer and Hans Denck or Jacob Bubo or Kautz. Some critics also aver that it is only a slightly modified reproduction of the Zurich Bible of 1527. Be that as it may, we have here a printed text of the entire scriptures which antedates that of Luther by at least five years and it was issued under Anabaptist influence. It is a large folio volume containing at least forty-six excellent woodcut illustrations executed by Anton Woensam of Worms, many of them bear his monogram. The title reads in part:

BIblia beyder Allt ond Newer Testaments Teutsch.

The imprint at the end of the book reads:

Getruckt inn der Keyserlichen freistatt Wormbs bei Peter Schœfern im jahr nach der geburt onseres Herrn, M. D. XXIX.

It is now an exceedingly scarce book especially in a perfect state of preservation. We are told that several pages in the copy in the British Museum, London, are facsimiles, and it is therefore all the more marvelous that it was possible to secure a copy in a perfect condition.

Early in 1890 the noted book-seller Otto Harrassowitz, of Leipzig, Germany, informed the late Dr. Chester D. Hartranft, President of the Hartford Theological Seminary and editor-in-chief of the Corpus Schwenckfeldianorum, that he had secured Caspar von Schwenckfeld's copy of the bible for which he asked 2100 marks. Through the liberality of the late Anthony H. Seipt, of Skippack, Pa., the bible was purchased for $525.00, and was brought to this country. Subsequently the Schwenckfelder Church of Pennsylvania reimbursed Mr. Seipt and became the owner of the treasured tome. Later it was carried back to Germany for editorial purpose but now it has been permanently deposited in the Schwenckfeld Library, at Pennsburg, Pa.

Upon examination it was found that the book was a perfect copy of the Worms Bible bound in boards, covered with elaborately tooled pigskin. On the inside of the front cover Schwenckfeld wrote in his own handwriting in the year 1555 that after his death this particular book was to become the undisputed property of Miss K. tharina Streicher, of Ulm on the Danube. This autograph entry is followed by others from which we learn that later the book was successively owned by Johann Heyd von Dhaun, Daniel Friedrich, a Schwenckfeld pastor and preacher at Kirchhart in the Lower Palatinate, and then Daniel Sudermann, the famous Schwenckfeld disciple who lived in Strassburg, where he died in 1631. Thereafter it came into the possession of Daniel Friedrich's brother Samuel, and other Schwenckfelders of Markirchen and Rappoltzweiler. What disposition was made of it during the next two centuries we do not know. But about the middle of the 19th century it was secured by the late Mr. Francis Frey, of Cotham, near Bristol, England, in whose possession it remained until his death, which occurred in 1889. Mr. Frey's library was catalogued and sold on January 15, 1890, at public auction by Sotheby, Wilkinson and Hodge, of London. And in that catalogue this bible was offered as lot No. 3. Through the kindness of Mr. Harrassowitz in Leipzig we have found that he had instructed his agent, Mr. Bernard Quaritsch, of London to bid on this bible up to 60 pounds and through the courtesy of Mr. W. R. Wilson, of the Department of printed books, British Museum, London, we are informed that at that auction the book was sold to Mr. Quaritsch for 32 pounds, 10 shillings.

In leafing through the volume one meets thousands of marginal notes done in Schwenckfeld's own fine clear handwriting and in both Latin and German. His notes on the Psalms are especially copious. Because of these notes and other entries by him and Daniel Sudermann, the book is known as Schwenckfeld's Bible.

We have here not only a very rare printed

book, but also one of marked historic value. It has to do with men whose influence entered into the foundation history of the entire Mennonite Church and, therefore, we believe the fact of having so valuable and venerable a literary monument in the library at Pennsburg, Pa., will interest all members of that body of Christian believers.

ELMER E. S. JOHNSON,.
Hereford, Pa.

HENRY Stauffer, born in Prussia, Germany, came to America and arrived at Philadelphia, on the ship St. Andrew, from Rotterdam, last from Plymouth, on September 9, 1749. He was married to Barbara Hackman when she was but 17 years of age. She was born 1-20-1732 and died 2-27-1802. Their children were: Ulrich Stauffer, Barbara Stauffer, Henry Stauffer, Jacob Stauffer, Ralph Stauffer.

Henry Stauffer lived in Franconia township. At the breaking out of the Revolutionary war in 1775, the Colonial army being pressed for teams and transportation equipments, demanded of Henry Stauffer, Sr., his wagon and horses. His son, Jacob, then a mere lad, accompanied his father's team in the army as driver under the command of General Sullivan, and hauled the army stores and sometimes the wounded soldiers. Harsh treatment, the severity of his duties, and the failure to return him and his father's team, as had been promised his father, so disheartened the young lad that upon one occasion he determined to escape, but was not successful. He was finally placed under General Washington's command to whom he made complaint of his former cruel treatment and of receiving food not fit to eat. General Washington after he had listened to the young lad's story at once promoted him and from that time he was obliged to haul only the personal effects of Washington and was well cared for.—Stauffer History, Page 54.

CHRISTOPHER Dock, the pious Mennonite school master, of Skippack, came to America sometime between 1710 and 1714. In 1714 he opened a school in Skippack, and besides working his farm he believed that he was called to teach. In 1738, he gave up his farm and devoted all his time to teaching. He opened two schools, one in Skippack and the other in Salford. He alternated, teaching three days at one place and three at the other. In later years he also taught in Germantown.

One evening in the autumn of 1771, he did not return from his school at the usual time. A search was made and he was found in his school room on his knees—dead. Thus ended in prayer for his pupils, a life singularly sweet and unselfishly given to the welfare of those whom he believed God had divinely appointed him to teach.

Dock believed in rewarding his pupils for good lessons and good behavior. The rewards given were usually in the form of Schriften, such as is shown on page 17.

This cut reproduces a photo of one given to Hannah Detweiler, when she was 12 years of age. Hannah Detweiler was the daughter of Jacob and Neltjen Kolb Detweiler. She was born June 23, 1754 and died June 5, 1835. She was married to Henry Oberholtzer, and was the great grandmother of Mrs. Grubb.

The text on the "Fracture Schrift" is recorded in Tobias 4:6, and translated into English reads: "All the days of your life have God before your eyes and in the heart; take heed that ye do not yield to sin nor do anything against the will of God."

N. B. GRUBB.

Philadelphia, Pa.
September 1, 1919.

THE YEAR OF OUR LORD 1920 TO BE A GREAT YEAR.

BY ALLEN M. FRETZ

We're standing on the threshold, we are in the opened door,
We're treading on a borderland we've never trod before.
Another year is opening and another year is gone—
We have passed the darkness of the night, we can see the morn.
We have left the fields behind us o'er which we scattered seed;
We look into the future, its story soon to read.

The corn among the weeds, the stones, the surface mold,
Now yield a splendid harvest, we hope a hundred fold.

From out the tender hearts of children we have taught,

From all the grateful homes where temperance has wrought,
From hamlet, town and country side, a freed and happy land,
From courts of justice, bars unlocked, o'er all this glorious land,
Still hastening to fresh labor, to reap, to thrash, to sow,
We'll bid the new year welcome, and let the old year go;

Then gather all your vigor, press forward in the fight,
And let still your motto be: "God, Country, Home and Right."

Without pretending to have a special gift of prophecy, or any special vision to presage what this year is to be or to bring, the writer feels impelled to say that the year 1920 will go down into history as a great year; great for the nation, for the world, for the church. Great changes affecting the nations of the world will likely be brought about. The present turmoil will resolve itself into some sort of a calm. Great fields and prospects lie open for the Church, and she will make great strides forward and upward. Whether the millennium will be ushered in is still withheld from our knowledge. As Christians we are to be ready and looking for the coming of the Lord always; so we may expect His appearing anytime. So then while things we hope for may come to pass, and things expected, because of "shadows cast before" will be realized, and while the unexpected too will happen, we are sure of some things that will make 1920 memorable.

To speak of one of these—the passing from our statute books of the right of the traffic in intoxicating beverages, and the writing into our national constitution the 18th amendment is the purpose of this paper. Special efforts, and prayers and opened opportunities in the last decade have led up to this victory. The writer was a favored participant in the great Christian Endeavor meetings in Atlantic City, in July, 1911, when, not for idle show or vain talk, but by a Divine presentiment, was there put on record the resolution for a "saloonless nation in 1920. Some doubted the realization of the great ideal so soon, but Dr. Dailey, catching the inspiration, voiced the resolution in song, sending the great army singing into the trenches, over the top, and into the open field of battle, with 1920 its aim in glowing figures over its banner:

Till with firm endeavor that is dauntless ever,
In adhering to the right.
Christian voters leading liquor's hosts receding,
Until vanquished in the fight.
And with ballots plenty, year of nineteen twenty,
We now bring the Jubilee.
To a people gifted, a land uplifted, ever singing America.

As we thus stand on the threshold of a great victory we look back over the years of conflict and the battle ground over which we have passed. A few personal reminiscences here to give emphasis to the retrospect, I trust are excusable. The writer distinctly recalls from his young boyhood days in the early sixties of the last century, the grief of his grandfather when a stranger came to the little village he had founded and from which he had hoped to keep the drink evil, and erected a hotel with a drinking bar. He, too, recalls with somewhat of a boyhood pride, which is excusable, how he in the same decade in school recitations expressed his own convictions, especially in the "Drunkard's Daughter," the last verse of which reads:

"Tell me I hate the bowl;
Hate is a feeble word.
I loathe, abhor—my very soul
With strong disgust is stirred
When'er I see, or hear, or tell,
Of the dark beverage of hell!"

The great Lincoln of that period, having wielded his powerful pen in the emancipation of millions of slaves on January 1, 1863, and having secured the writing of the thirteenth amendment into the constitution in 1865, expressed himself thus on the morning of the day of his assassination, "After reconstruction, the next great question will be the overthrow of the liquor traffic. There must be no more attempts to regulate this cancer in society; it must be eradicated, not a root must be left." On a former occasion he had said: "In the temperance revolution we shall find a stronger bondage broken, a valor manumitted, a greater tyrant deposed—in it more of want supplied, more disease healed, more sorrow assuaged. By it no orphans starving, no widows weeping. By it none wounded in feeling, none injured in interest; even the dram-maker and dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of

gladness. And what a noble ally this to the cause of freedom. * * * * And when the victory shall be complete, when there shall neither be slave nor drunkard on the earth, how proud the title of that land which may truly claim to be the birth-place and cradle of both these revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted and nurtured to maturity, both the political and moral freedom of their species."

Truly 1920 will be a great year, when we who are privileged to tarry here, may in our mind witness the spirit of the ideal statesman, of the immortal Lincoln break forth from his fifty-five years of Paradise life with joy at the vindication of his words, on January 16, 1920, and uniting with the spirit of our great living President, who Lincoln-like gave us emancipation in "war time prohibition," and read into the fundamental law of the nation this the eighteenth amendment:

> Section 1. After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

That the government should not only sanction but really be a party to such a vile traffic for so many years, against the protest of men like Lincoln, to say nothing of thousands of others in state and church, is hard to understand except as we believe that the consciences of men were fettered by the Great Destroyer and influenced by his emissaries, the liquor traffickers, who wielding a great power upon political bosses, legislatures, office-holders and even courts, fastened upon the nation the unthinkable curse. As African slavery, which was long similarly intrenched, had at last to yield when the better sense and conscience of the people awoke, and wrote their wish into the constitution, so now this traffic is by the same means relegated to the national junk pile, and it will like slavery, be in a short time considered a relic of barbarism with none to wish it back. With forty-five out of the forty-eight states ratifying the proposed amendment in a little more than one seventh of the time proposed for ratification, which would have put it off to 1925, with only three small states—New Jersey, Connecticut, and Rhode Island—failing to ratify, and with nearly fifty per cent. of the territory of these three states now under prohibition by state law, the nation has emphatically decreed, and wants the verdict recorded for the benefit of succeeding generations. What a glorious triumph of the nation's conscience! It has been a great fight but the victory is complete.

It may be worth while to review briefly the forces that contributed largely to the final result. The first and most vital of all is the moral sentiment that has been back of this fight. This sentiment operating in the Church and her various auxiliaries led the way. Second, The Prohibition Party keeping alive the issue before the people. Third, scientific investigations. Fourth, business experience. Fifth Congressional investigation under Senate resolution 307 of last Congress, which revealed the fact that the liquor business and its henchmen in league with the German-American Alliance were fostering a German propaganda. Sixth, Wartime prohibition. Seventh, The unfaltering stand and clear testimony of certain great newspapers against subsidizing by the liquor power like the great North American of Philadelphia. Eighth, Above all, the untiring efforts of the Anti-Saloon League. Already the nation is enjoying the effects under war prohibition which went into effect on July 1, 1919. Saloons are being converted into business places, hotels have a cleaner patronage, breweries and distilleries are turned into factories, packing houses, etc., giving employment to more laborers than in their former business, while they are now making and preserving food, not destroying it as before. Employers, employees and patrons have clearer consciences, brighter minds, purer recreation and more cheerful homes. Indeed 1920 will be a great year. That its greatness may still more be enhanced, may we be true to our trust; fight faithfully faith's battle in and about us, stand for God and right, which makes might, and thus gain still greater victories for Christ and His cause, till he comes.

Perkasie, Pa., July, 1919.

There are no changes of fashion in the garb of righteousness.

THE BROTHERHOOD

THE Brotherhood is the new laymen's organization of the Eastern District Conference.

When?

At the Sunday-school Convention of the Eastern District, held at Perkasie, in the fall of 1917, in an address by Maxwell Kratz, Esq., attention was centered on the desirability of a better acquaintance and a closer union among the men of the various churches of our denomination. At the close of the convention, a committee was appointed to consider ways and means of forming an organization having these ends in view.

At a meeting called by the committee in August, 1918, at Souderton, at which there was a good representation from nearly all the churches, a temporary organization was effected, and the possibilities of the new organization were further discussed. A committee was appointed to draw up by-laws.

On Thanksgiving Day, 1918, the first annual meeting was held. The committee on by-laws made its report, and an Executive Board was chosen in accordance with the provisions of the by-laws. The regular annual meetings are held on Labor Day. The second meeting was held on September 1, 1919.

In these preceding brief paragraphs you find the chronology of the movement to date.

Why?

"How many men of other congregations than your own do you know?" is a question propounded at some meetings to call attention to the lack of acquaintance among the men of our denomination. Christian fellowship is the first and one of the principal aims. The men of the city churches should know their brethren in the country churches and vice versa; and again, there should be a feeling among the men of the smaller churches that they are one of the larger fellowship. This is a day when, as never before, there should be activity in which the larger group, the laity of the churches, should move in unison. The Brotherhood seeks to promote this.

Another leading aim is service. At the last session of Conference, we said in effect to Conference, "Here we are, ready to serve; have you anything for us to do?" Conference said, "We want to raise $60,000 in our churches as a Thanksgiving Fund to be used for Relief, Educational and Home Missionary work and we would like your organization to become the machinery by which this can be done." And so this has become the great task for the next three years.

Any male member in good standing of any congregation of the Eastern District Conference of the Mennonite Church is eligible for membership.

What?

Again and again the question has come to the leaders in the movement, "Just what are you?" "What are you doing or what are you going to do?" The question is somewhat difficult because of the simplicity of the organization and the entire willingness to stand in a position subordinate to the District Conference. We meet once a year to transact necessary business. To these meetings everybody is invited whether members or not. At the evening meeting a special invitation is given to the ladies to attend. We make it a point to place on the program one of the leaders in our denomination, so that we shall get the trend of currents in the church, and the inspiration that counts for so much in keeping bright our loyalty to the church and the denomination. The principal address at the first annual meeting was given by Dr. S. K. Mosiman, of Bluffton College, and at the second meeting by Dr. J. H. Langenwalter, of Bethel College.

How?

The officers are chosen by the Executive Board of fifteen members. The Executive Board holds quarterly meetings, and the officers, constituting the Executive Committee, meet frequently during the intervals to carry our details of business, and to plan activities. Two committees of importance have been created, as follows: The Committee on Church Extension and Missionary Work and the Committee on Education, Church Institutions and Charities. The specific purpose of these committees is to study church problems and to make recommendations to the Brotherhood.

The Brotherhood appoints in each congregation, or in groups of congregations, local committees to secure members and to perform

other duties in the various congregations. In such special activities as the present campaign, their function becomes very important, for they form the nucleus of working committees to direct the work of the organization locally.

To sum up, the Brotherhood is a joining of hands for service.

Have you joined or will you join to the end that the blessed work of the Master's Kingdom may be furthered?

REV. ELMER W. GRAYBILL

REV. Elmer W. Graybill, pastor of the Richfield, Pa. Mennonite church, who was called to his reward on March 11, 1919, aged fifty-four years, served the church with which he was affiliated for a period of seventeen years, and as Elder (Bishop) for the period of four years. The congregation at Richfield and the adjoining appointments, prospered greatly during these years of our Brother's active effort in the church, and he was much beloved by all those of his own denomination as well as those of other denominations. Rev. Graybill was an exceedingly busy man, having, during his pastorate, solemnized many marriages and was called often from his home to visit and pray with the sick and give aid to those in need, in addition to his regular vocation of mail carrier which he pursued daily. He attended annually the Bible Conference at Mount Rose and for years was one of the instructors at the Bible Conference held annually at Roaring Spring. Each year there was conducted a Bible Conference in his home congregation, which proved to be an awakening and uplift to the church. Also under his pastorate special series of evangelistic services were inaugurated, and he was permitted to see as the result of his effort, the small congregation grow until at the present time it is one of the strongest and most active congregations in the vicinity. Although having no official connection with any conference, Brother Graybill and his people co-operated with the ministers of the Eastern District Conference and with the Roaring Spring Congregation, supported two Bible Women in India.

Rev. Graybill was descended from a line of Mennonite ministers, his grandfather, Christian Graybill, being the first Mennonite minister in this section and a son of the first settler, and an uncle, Jacob Graybill, served as Bishop in the Mennonite Church, as did the

REV. ELMER W. GRAYBILL

father of the deceased, Solomon Graybill, until the time of his death about three years ago. Brother Graybill leaves to survive him his aged mother, one sister, Mrs. J. G. Shelly, his wife Fannie Hertz Graybill, and four children.

In his death the family lost a kind and affectionate father and the church a Spirit-led, righteous and faithful pastor, who was studious, prayerful, and burdened for the welfare of the cause. The deceased led a life that was both beautiful and influential in the community, he was diligent, faithful and trustworthy in everything he undertook and this principle he endeavored to carry out in his daily life so that we feel at all times he was able to say, "Be ye followers of me, even as I am also of my Saviour Jesus Christ." So ended a beautiful life, and as he always appeared cheerful and happy in life, so in the

midst of pain and suffering, and in the face of death, he bravely went to sleep in Jesus.

The funeral services were held March 15th, at the Richfield Mennonite Church by Revs. Yoder, Riehl, Apple, Johnson and Snyder. A great concourse of people were in attendance to pay honor to his memory.

ELIZABETH FOTH AND MARTHA FRANZ, WORKERS AT ALTOONA MISSION

ALTOONA MISSION

Altoona, Pa.

OUR hearts are full of joy, praise, and thanksgiving to the Lord for all His abundant blessings, spiritual and temporal, and for the wonderful way He has supplied all our needs during the past year, and guided, guarded, and protected in the midst of difficulties, perils and disease.

Altoona, which is located over half way up the Allegheny mountains, has a population of 85,000. Our mission, which is the only Protestant church in this section of the city, is located on a hill with probably a population of three thousand to work among. Therefore, we have great possibilities for future work. Our work is among the poor class of laboring people. It is slum work, therefore hard, nevertheless it is glorious. The filth, misery and poverty are indescribable. Most of the people are illiterate and have not learned that cleanliness is next to godliness.

But we have witnessed that there is power in the Gospel of Jesus Christ to transform the hearts, lives and homes of the people, and our instructions are: "Have faith in God" and "Be not weary in well doing," with the promise that in obedience to these we "shall reap in due season if we faint not."

God has been blessing us at this place. The work here is growing which gives us much courage and zeal to press on winning souls for the Kingdom of God. We have had two series of meetings in this last year which were very helpful. Forty-five souls have taken a definite stand for the Lord and Master. Our hearts are made to rejoice that so many of the members are standing true. There were twenty additions to the membership with consecration of thirteen children.

The interest and the attendance in the Sunday-school and the various branches of other work are increasing.

The enrollment of the Sunday-school with the Cradle Roll is one hundred and twenty. Still there are hundreds of boys and girls on this hill to be gathered in.

We have seven meetings through the week, consisting of church services, Sunday morning and night; Sunday-school and Christian Endeavor; cottage prayer meeting, Tuesday evening; midweek prayer meeting, and Bible study on Friday night.

CHAPEL AT ALTOONA MISSION

The temporary mission building to which an extension has been built, has now a seating capacity of about one hundred and fifty, which is comfortably filled at each Sunday service. We will not be able to accommodate the people in the near future.

Steps have been taken by the Home Mission Board to erect a permanent church. Also an adjoining lot has been bought on which the much needed workers' home will soon be built, in order that more efficient work may be done for our Lord and Master.

Our pastor, Rev. S. R. Miller, lives at Duncansville and can only be with us on Sunday. Therefore the responsibility of the work during the week rests upon the workers. Since the work is growing and the possibilities, as well as the responsibilities are increasing, it was impossible for one worker to do justice to the work. But God's work shall never suffer, therefore, He has in a wonderful way answered prayer by sending Miss Martha Franz from Berne, Ind., to the field which is white unto the harvest. The field is great, the time is short, and the laborers few. Oh, may God give us a greater vision of lost souls, who are hurled into a Christless grave each day.

"Oh! I seem to hear them crying,
As they sink into the grave,
We are dying, we are dying
Is there none to help or save?"

Praise God! there is. We are glad for the privilege of introducing Him to lost, degraded souls.

In His Service,

ELIZABETH FOTH,
MARTHA FRANZ.

THE WHOSOEVER-WILL MISSION
Los Angeles, California

THE Whosoever-Will Mission was founded in 1909 on 1432 San Fernanda street, and was moved to Albion street and South avenue 19, in 1914. The mission property consists of a plain, neat little chapel, built in 1914 and a mission house, consisting of a two story old residence building of 13 rooms. Both buildings were painted a light gray last spring and now look more attractive. The lot on which the buildings are standing is about 150 feet by 50 feet. One corner is reserved for a small kitchen garden for Missionary Voth and family and the rest of the lot forms a well-kept lawn. The whole property makes a fairly good appearance, except the dilapidated wire fence which must be kept up to preserve the property from harm. The second story of the mission house is occupied by Missionary Voth and family, excepting two rooms which are furnished as bedrooms for the use of guests of the mission, i. e., traveling mission friends who wish to spend a few

days perhaps at the mission, or others who are temporarily without a home. The lower floor is entirely used for missionary purposes, including a storeroom and a kitchen. Three rooms besides the kitchen, a small bedroom and the front hall are being used by Sunday-school classes during the lesson period on Sundays, but these rooms are very inconvenient and inadequate for the pupils' needs. It is impossible to make the necessary alterations for convenience because of the way the building is put together, and the city inspectors have refused permission for alterations.

The chapel consists of but one room with chairs for about 100 persons, including the small chairs for children. The piano and choir chairs occupy one end of the pulpit platform. Four curtains are so arranged as to partly partition off Sunday-school classes, but they do not shut out any sounds or noises.

During the past two years the mission has passed through a transition period, a transition from working among the Italians to working mainly among the Americans or English-speaking people of the district. This change was found necessary for several reasons, one of which is that we have no worker who speaks the Italian language which is quite necessary for efficient work. A Baptist church in the vicinity has been conducting a mission for Italians for some years, with an Italian minister, and is now putting up a building within two blocks of our mission. The Americans in the district are mostly middle-class people, many of whom do not need charity. Thus one avenue of approach is shut off for us. Some of them were church members "back east" and attended faithfully, but here they have taken the careless and indifferent attitude toward religion and God, which is so prevalent in our city. If they are interested at all in religion, it is usually religion of another kind than the Bible teaches. The people seem to have become adepts in making excuses for not attending church, not reading the Bible, not accepting Christ. Sometimes they agree heartily with all that the district worker says, and seem ready to come out openly for Christ; but at the next visit they may tell how interesting they have found Spiritism or Christian Science. Oh! if we had not the Lord Jesus to assure us, we would have given up in utter discouragement of winning any to Christ. Practically all of the Italians and many of the Americans are Catholic, attending a church just outside of our district. Their opposition is not very active at this time, but only a few Catholic children come to the mission services.

MISSION AT LOS ANGELES, CALIFORNIA

The Sunday-school meets on Sunday mornings; during the first quarter of 1919 we had an enrollment of 129, average attendance, 95; for the first quarter in 1918, enrollment 81, average attendance, 60. During the past summer the attendance has been very good, including vacation-time. Every one of the ten

teachers is a member of our church, either here at the mission or in their home town. The Christmas and Easter seasons are celebrated as usual. We feel that the Sunday-school is our biggest field of opportunity, and the officers and teachers are very earnest in trying to win these children to Christ. Following the Sunday-school we have a church service with both an English and a German service. Of this we will speak in another connection. The evening service is evangelistic, and we encourage the district people especially to attend this meeting. However, it is not so well attended as we could wish to have it, although we have had some exceptionally large services when an especial attraction was offered. The attention is good but there is a great lack of responsiveness. We are reminded of the remark of a tent-evangelist who had services nearby during August. One night when the attendance was very small, he said: "Last night we had a conversion, but it seems everybody was afraid to come out tonight for fear of being the next one to be converted." They do not wish to take any chances of being disturbed in their indifference.

On Sunday afternoons, excepting during the summer vacation, we have had street meetings and afterward children's meetings in the chapel. The latter meetings were sometimes quite large and enthusiastic, and the seed was sown faithfully, hoping that some might take root. The street meetings were not so well attended, as the people preferred to sit on their porches and get what they could without exerting themselves to come nearer. However, there were a number of decisions during the past year, some of them by boys that have been gathered into a Bible class by Mr. Voth, meeting on Wednesday evening for further study of Christian doctrine. Another children's meeting is held on Tuesday evenings.

The prayer-meeting on Thursday evenings is attended sparingly, like many other prayer-meetings, but the interest and appreciation of those that attend is encouraging. At different times cottage prayer meetings have been conducted in homes in the district, wherever a home would be open to us.

The mission workers have a weekly meeting, Thursday mornings, for prayer and consultation. These are blessed times, so encouraging and strengthening. How precious is the memory of some of those meetings, when the presence of the Holy Spirit was so manifest! It often seemed that here was fought out the success or failure of the services of the week. Here we felt our nothingness, and God's sufficiency.

Owing to the frequent changes of workers in our mission in the past two years, and the transient character of the population of this district, the district visitation, which is one of the most important departments of our work, has not been developed and carried on as extensively as it ought to be. However, a good beginning has been made, and we believe this part of our mission work will soon become the strongest and most fruitful of all. The visitor usually is kindly received, and the conversation is kindly and agrecable, but when the deeper spiritual things are spoken of, there is a lack of interest, or more frequently, a self-righteous attitude. It is a decided relief to the visitor to meet one who frankly admits that he or she is not a Christian and does not want to be. Some have become so mixed up in their minds with the teachings of Christian Science, Spiritism, Seventh Day Adventism, Russellism, etc., that they either try to believe it all or refuse to believe anything.

Our plans for the near future are: a thorough canvass from house to house throughout our district; a Bible class for women on some weekday morning; a library of good Christian religious books for both adults and children.

As to the personel of the workers, Brother and Sister P. W. Penner, our Superintendents, everybody knows. They are as indefatigable in their work here as in India or elsewhere. Brother Penner has the preaching services in charge, and usually conducts them himself unless there is a visiting minister with us. Sister Penner, besides being Brother Penner's helpmate, has charge of the two sewing societies, an English and a German meeting monthly. Little Nellie Penner has been a faithful little missionary, inviting and bringing children to the Sunday-school and children's services.

Brother H. D. Voth, formerly of Gotebo, Okla., and one of our Bethel boys, having completed most of the college work, is also a graduate of the Bible Institute of Los Angeles, in the class of 1918. In July, 1918, he entered our mission as a regular worker, particularly

as a district worker and Sunday-school superintendent and supervisor of children's and street meetings. He was ordained to the ministry in February, 1919, the service taking place in our chapel. He has shown himself a faithful, conscientious worker, and his success is seen in our large Sunday-school.

Upon Miss Feighner's resignation I was deemed worthy to receive a call from the Home Mission Board to take her place. Consequently, after graduating from the Bible Institute of Los Angeles, in the Spring of 1919, I entered this work as district visitor and general helper.

In His Service,

ANNA G. STAUFFER.

CHICAGO MISSION

"O MAGNIFY the Lord with me and let us exalt His name together" for "the Lord hath done great things for us whereof we are glad."

WORKERS' HOME OF CHICAGO MISSION

You will be glad to know that the past year has been one of blessing in the Chicago mission. Although disappointments and trials were not lacking, yet in the midst of these we have learned with God's help to "give thanks in everything."

Last April, our dear Brother and Sister, Rev. and Mrs. W. W. Miller, felt led to leave the work here and God called them to another field. It was with sad hearts that we saw them leave, but nevertheless with prayerful hearts, for our prayers went with them for God's blessing upon them in their new field of labor.

Brother W. S. Shelly and family are now with us in the work here.

A year ago God was most wonderfully kind in giving us a new chapel, a necessity in the work here. What a blessing this new chapel has been to the work! Our hearts go out in thanksgiving and praise to God and to all our dear people who gave the gifts that made it possible.

Again God be praised for the worker's home, which He has given us, a home greatly needed. God always takes care to supply the needs of His own.

We give heartiest thanks to all the dear friends who so cheerfully helped with their gifts. There is, however, great need for more gifts to the home mission field, and gifts for this field will be appreciated by our dear brethren of the Home Mission Board.

The work here has been gradually growing, souls have been born into the Kingdom and some have renewed their covenant with God.

Our Sunday-school has an enrollment of two hundred and twenty-nine. You would find a live Senior Christian Endeavor Society were you to come to their prayer meetings on Sunday evenings at 7 o'clock. The majority of the members are very active in taking part. They have not only been giving of their time and prayer but also of their money to help carry on God's work. We have a live Intermediate Society, under the leadership of Miss Pearl Harvey and D. J. Unruh.

Our Junior Christian Endeavor Society has for the last two years been doing the most efficient work in any Junior C. E. work of any Junior C. E. Society in the Englewood Division of Christian Endeavor; thus obtaining the honor of being a superior society, obtaining both the silver and gold seal on their Honor Roll card.

In the past year our Sunday-school has purchased a piano for the Sunday-school room of our chapel and together with the Senior C. E's has erected a neat and substantial fence around the rear of our chapel, costing $128,-75; besides these things they have helped in other works of benevolence.

Our Woman's Missionary Society is at present sewing for the Indians at our station in Arizona.

We are endeavoring to teach those of our people, who have learned to love the Lord, that God desires not only our lips to praise Him, but our hands and our money to aid His cause. Personal consecration means our all.

CHICAGO MISSION

Dear friends, pray, pray and give, and "the joy of the Lord shall be your strength," and you shall be called "the repairer of the breach and the restorer of paths to dwell in."

In His Service,
CATHERINE NISWANDER,
1500 W. 72nd Place.

CENTENARY JUBILEE CELEBRATION OF THE APOSTOLIC MENNONITE CHURCH, TRENTON, OHIO

ONE hundred years ago last August, 1919, six families immigrated to America from France and settled in Butler county, Ohio. Three of these families were Augspurgers, the other three were Sommer, Miller and Gunden. The first settlement was made near Collinsville, and there the brethren laid the basis of religious worship by congregating in the various homes on Sabbath mornings. Rev. Jacob Krehbiel from Canada was the first resident pastor who ministered to the spiritual needs of these pioneers.

In 1832 a group of Hessian Mennonites from Germany also settled here, but they were more liberal with respect to clothing and the use of musical instruments. The union that was formed between these two colonies was fruitful, but it was soon dissolved. The Hessian church was served by several ministers, all of whom, it seems, moved to other fields of labor. The mother, or Amish church, as it was known, continued to grow and it soon became the stronger congregation. Services were held in the homes until 1863 when a meeting house was built near Overpeck.

The Hessian brethren did not seem to prosper or increase for a number of years, but about 1840, Jacob Mueller and, ten years later, Peter Kennel become the spiritual leader of these worshippers, who now also began to grow in numbers. In 1863 the congregation was organized into the Apostolic Mennonite Society and in the following year they built a meeting house about three-fourths of a mile southwest of Trenton. From this time on the congregation grew rapidly under the guidance of the Brethren Joseph and John Augspurger, John Unzicker and Peter Kennel.

The congregation made a decided step in advance, when in 1892 they called Rev. Henry J. Krebbiel, a trained man, to be their pastor. Up to this time the church had no conference connections and it was through the efforts of Rev. Krehbiel and Rev. John B. Baer, the traveling missionary, that the congregation united with the Middle District Conference. The church became still stronger when in 1897 the Augspurger church of near Overpeck, formally united with the Apostolic church, making a congregation of two hundred and fifty members.

The new church at Trenton was dedicated October 11, 1908. It "is modern and built of brick with a spacious basement arranged for social gatherings, with a fully equipped kitchen . . . . Sunday-school room and primary room."

Early in the spring of 1919 a meeting of the Church Board was called to consider the

advisability of commemorating the one hundredth anniversary of the settling of Mennonites in Butler county. The plan found favor and various committees were appointed to prepare for the celebration to be held on Tuesday, August 26.

APOSTOLIC MENNONITE CHURCH, TRENTON, OHIO

An all-day program was prepared, the speakers were all chosen with reference to their close relationship to and acquaintance with the early pioneers and their families.

Rev. John Kinsinger from Carlock, Ill., a former resident of Butler county, spoke on "Reminiscences from Early Days." He recalled many incidents from the pioneer days that were both humorous and instructive. Rev. John Kennel, of Morton, Ill., developed the topic, "Outstanding Characteristics of the Early Settlers and Their Proper Application for Today." We were soon made to see that although the twentieth century has many notable achievements to its credit, we could still profit greatly by studying the honest, simple, religious forefathers, and applying their amiable traits to our problems of today.

We must adhere to the order of events of the day so the noon social hour and picnic dinner are next in importance. A sumptuous dinner was served to about 300 friends and guests in the church basement. This period served as a social hour for the many guests, some of whom had not seen each other for periods ranging from ten to thirty-four years. After dinner a group photograph was taken and many were glad to carry a remembrance home with them.

The afternoon session digressed somewhat from the subject of Butler County Mennonites and Rev. W. H. Grubb, of Schwenksville, Pa., spoke on the "Growth and Development of the Mennonite Church Since the Early Immigration Until Today." The paper was both interesting and illuminating on many points of polity in the early Mennonite church. Dr. S. K. Mosiman, of Bluffton, Ohio, made the closing address on the topic, "The Mennonite Outlook." He said that we as a church have developed certain strong traits of character, and that if we would follow those out to their proper end our outlook would indeed be bright.

Lunch was then served and again the friends and relatives utilized every moment to renew their former acquaintances. The day proved to be all too short, but every one present felt that the celebration was very much worth while. Everyone was also strengthened in mind and soul because of the spiritual fellowship that was enjoyed. The weather was ideal for a festival of this kind and all went home thanking God for the many blessings he bestowed on the forefathers and that He has continued to bless His children even until this day.

A. J. N.

The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else are comparatively easy to give away; but when a man make a gift of his daily life and practice it is plain that the truth, whatever it may be, has taken possession of him.—Lowell.

OUR TUBERCULOSIS SANITORIUM IN SOUTHERN CALIFORNIA

THE campaign of education on the subject of tuberculosis which has been carried on throughout the country for some years past, has brought it about that institutions of the class to which the Mennonite Sanitorium at Alta Loma, California, belongs, have sprung up in increasing numbers, particularly in those parts of the country to which those affected by the disease are attracted, or advised to go by reason of the favorable climate. The people in general have come more and more to recognize the contagious nature of the disease, and there is in consequence an increasing insistence on a safe separation of those affected by it. Then, too, it is recognized that any possible chance for recovery is greatly enhanced by conditions and treatment which can best be provided in a well-planned institution of this kind under strict and careful supervision.

Southern California and parts of other states in that part of the country are dotted with institutions maintained for this purpose. Some of these are accessible only for persons with plenty of means. Others have endowments enabling them to take in sufferers at lower rates. Most of them are conducted in the spirit of hospitals, taking cognizance only of the physical ailment and the therapeutic treatment for the same.

The controlling thought in the establishing of our sanitorium was a truly missionary one. It was the desire to make it an institution in which a helpful Christian atmosphere should work hand in hand with bodily ministration, for the spiritual as well as the bodily good of those coming there for help, and to minister to rich and poor alike. The Pacific conference, which had the project in charge, made its plans accordingly. The charges were fixed at a comparatively low figure and the committee instructed to waive even those, in part or in whole, rather than turn any needy case away. However, the fond hopes for generous support were only partly realized, and this fact together with the constantly rising prices, has made it necessary twice to raise the charges and to be more sparing in making allowances in the name of charity.

TUBERCULOSIS SANITORIUM AT ALTA LOMA, CALIFORNIA

When the General Conference in 1917 took over the institution it was the understanding that a concerted effort should be made to raise an endowment fund, the annual income from which would make a more liberal policy possible without the accruing of deficits.

The start was made on a small scale. The building was substantially constructed and surprisingly well planned, considering that the committee were all men of no experience in this line. The plant as it stands today is the result of healthy growth, changes and additions in the arrangement have been made from time to time as experience and the professional understanding of nurses and physicians dictated, increasing the capacity for the accommodation of more patients and adding to the efficiency of their treatment. Some of these elements of growth may be mentioned: Parts of the wide porches have been converted into screened and canvas-sashed wards for men and women patients and for a private room for some of the help. Another corner is made into a sun-parlor for the administering of sun-baths, which have recognized curative value; a solar heater of large capacity to provide a sufficient and convenient supply of hot water; for the kitchen a fine electric cooker, and a sterilizer for the dishes; and just lately an electric washer and mangle for the linens and blankets. To the outside equipment a Ford machine has been added. The fine Victrola so helpful to the good cheer of the patients must not be forgotten.

MENS' WARD IN ALTA LOMA SANITORIUM

The faithful and devoted nurses not only planned for these and many minor provisions for the good of their patients and the upbuilding of the institution, but with hard and self-sacrificing labor, giving out of their own meager salaries, and soliciting help among their friends, made many of them possible, which the committee, always hard pressed for funds, could not be asked to supply.

What most of the patients coming to the Sanitorium need first of all is complete rest. But afterwards when the disease has been checked they are given carefully graduated exercise. If this can be obtained in performing some of the light tasks about the place, under careful direction and restraint, a two-sided saving, for both the patient and the management, is attained.

Of the dieting and treatment a recent circular issued by the head nurse has the following to say: "One of the most important things in the treatment of the disease is the securing of a pure and adequate milk supply. We have our own tested cows and patients are given an abundance of good milk, cream and butter. The poultry and eggs used are raised on the place, and there is an abundant supply of fresh vegetables and fruit. Physician's orders are followed rigidly. All diets are supervised by the head nurse, and are carefully and attractively prepared. No fads of any kind are followed. A wholesome general diet has been proven the best."

One of the inmates writes: "I have been greatly benefited by the rest, food, and fresh air received in this place, and I have learned that this is a place where not only the physical needs and suffering are cared for but also the spiritual." In this latter respect the in-

stitution has been blessed with earnest Christian nurses, capable of ministering wisely and tactfully to the needs of the soul as well as the body. And the ministers, as well as some of the members, of the Mennonite and other churches of the community have always assisted acceptably in this phase of the ministry. Souls have been born again, others spiritually revived, and many comforted.

The location is about eight miles northeast of Upland at an elevation of about 2200 feet above sea level, almost up against the foot of the San Bernardino mountains, which are a part of the Sierra Madre range. Several of the high peaks of this range, Cucamonga and Ontario peaks, as the patients can view them from their beds in the north and west rooms, seem but a mile or two away, though the distance is far greater. Tto the east and farther removed but still in clear view are still higher peaks with their tops showing snow way into the summer.

The buildings stand in the midst of a ten-acre lot planted with oranges and lemons and other fruit. The ranch is cut out of a large tract of which nearly 100 acres more have been cleared and planted. The whole is a part of the great orange, or rather citrus, belt of southern California, and this mountain edge of the belt possesses in some respects the most favorable conditions for this fruit culture, being more immune to frosts than the lower levels.

The trees of the Sanatorium ranch are now coming into bearing, and will in a few years more become a substantial source of revenue, where in the first years this part of the account was all, and quite heavily, on the other side of the ledger. This, however, will not do away with the need of a liberal endowment and of continued gifts to the running expense fund, in order that the institution may continue to grow in capacity and efficiency. It is also needful for the encouragement and good cheer of the workers there that we thus keep in constant touch and active co-operation with them.

Greater even than the need of funds has been the difficulty of finding and keeping nurses suited for this work and with a heart to give themselves to it. From a worldly standpoint it is not hard to find the reason why this is so. But from the Christ point of view there is every reason why it should not be. May the Lord himself call to this noble work whom He would, and may such as receive the vision of the need and the call, be willing to follow, and surely they will be greatly blessed in their obedience.

A. S. SHELLY.

THE VILLAGE BELL IN SKIPPACK

Nestling among the richly cultivated farms of Eastern Pennsylvania, in the beautiful Skippack Valley, is the little village of Skippack. It is one of those villages with just enough of the quaintness of the eighteenth century environing it to lend a charm to it. Moss-grown and ivy-covered bridges, under which rivulets play, mark the approach of the village. Off from the highway, surrounded by weather-worn sheds, hitching posts, and a well-filled graveyard, is the village church. The bell in the tower, rich in its tones, and bearing the date of the last century, bids all the village to come and worship. Not only is the hour of service announced by the ringing of the bell, but every death in the village is announced by it. When its sound is heard, for the moment all work is stopped. The farmer in the hay field rests as he counts the strokes of the bell. The first ringing of the bell announces the death, the second ringing, after a short silence, announces by its measured stroke the age of the deceased one, and the third ringing after a short intermission, by its measured beat, makes known the days that will elapse till the funeral. The village blacksmith leans upon his anvil as he counts the strokes. At the village store all talk reverently, and perhaps speculate as to whose departure the bell will next announce. At the hotel bar the glasses rest quietly till the bell is done. Men forget their passions when reminded of death, of all work, all social life halts in the little village till the bell has told its mournful tale. What respect, what reverence life has for death! He that always waits upon God is ready whensoever the bell shall ring. The happiest man to-day is not the busiest one, but the one who so lives at all times that death may find him at leisure to die.—The Expositer.

Men help each other by their joy, not their sorrow.—Maetterlinck.

BRIEF FACTS FROM OUR MISSION IN CHINA

Statistics gleaned from "Mission-grams" prepared by Missionary P. J. Boehr, and published in the Mennonite: Our field is 350 miles south and 100 miles west of Peking. It is in the southern part of Chihli province. The field is about 75 by 40 miles. The Hoang Ho river runs through this field diagonally. We are

OUR MISSIONARIES.

Reading from left to right they are: Rev. Kauffman, Miss Fast, Mrs. Kauffman, Miss Neufold, Miss Habegger, Mrs. Boehr, Miss Lehman, Rev. Boehr.

responsible for 60,000 to 70,000 people, less than one-eighth of China's millions. Ten non-native workers in this field, and fifteen native workers. Two of the three cities of this field have church buildings. The last has a chapel. There are regular Sunday services in the three. About 20,000 portions of the Bible were sold or distributed last year. A boys' school and a girls' school are located at Kai Chow, 77 boys enrolled and 21 girls. Five boys are baptized Christians. The Sunday-school at Kaichow has an average attendance of 160. One evangelist is supported by the native church, which has decided to give the tenth. This church has 80 members. In 1918 it gave to the Bible Society $20.

Nothing so dwarfs the mind as a constant dwelling upon trivial things.—Anon.

MENNONITES IN RUSSIA

Mennonite settlements in Russia, as given in Kroeker's Familien Kalender—In Gubernia, Taurida, 75 villages, 33,500 souls; in G. Ekaterinoslav, 72 villages, 21,400 souls; in G. Kherson, 16 villages, 5600 souls; in G. Samara, 35 villages, 12,000 souls; in G. Orenburg, 20 villages, 8000 souls; in G. Stravopol, 2 villages, 2200 souls; in Terek region, 12 villages, 3000 souls. Summed up this would make a total of 232 villages, about 105,540 souls. This is equal to between six and seven times the membership of our General Conference. There are also Mennonites in Warsaw, Volynia, Saratov, Ufa, living in isolated villages. There are two large Mennonite settlements in Siberia, living in about 50 villages and comprising 8000 to 10,000 people. They are too poor to get along without assistance. Though two Russian settlements have sent them relief, it was not sufficient, and they are greatly in need of relief now. The Russian Mennonites maintain schools, hospitals, a home for the aged, a deaf and dumb institution, a commercial school, and a sanitarium for epilepties on the Dneiper river. Seven years ago they maintained eight to ten missionaries in Java and Sumatra.

RUSSIAN MENNONITES COME TO AMERICA

In June, 1879, 726 Russian Mennonites from the Molotschna colony in South Russia landed in Philadelphia. At their head were Bishop Jacob Neufeld, Franz Toews, Cornelius Regier, Julius Friesen and David Hiebert. 64 families settled in Nebraska, 42 in Kansas, 14 in Minnesota and 7 in Dakota.

John 15:14: It seems an impossible condition of friendship to Christ that we should do whatever He commands us; but then, if we are really His friends, we shall not want to do anything else! Doing His commands will be our chief joy.

A DIALOGUE BETWEEN A MISSIONARY AND A CONVERTED INDIAN

A missionary once hel he following conversation with an Indian named Pagey:

Pagey—Do you know something of Jesus Christ, sir?

Missionary—I hope so.

Pag.—Forever blessed be Jesus Christ! He gave the white man power to know him. He gave the Indian power to know him. Eternal praise to him! Amen!

Miss.—How did you find Jesus?

Pag.—I didn't find him, he found me.

Miss.—Where did he find you?

Pag.—I was at work in my field, cultivating my corn and some one seemed to say to me, "Pagey!" But I saw nothing, so stooped down again and heaped up my hills of corn, and again something called, "Pagey!" and I answered, "What are you saying?" But I saw nothing and a cold shudder went over my head, I went up the hill and looked around but saw nothing. Then again some one seemed to speak—"Pagey do you know who gives you the corn?" "No," I said, and he went on—"Jesus Christ gives you the corn." I fell to earth on my face and cried at the thought that the blessed Jesus should give corn to the poor drunken Indian.

Miss.—What, Pagey, do you still get drunk!

Pag.—O, no. Since Jesus Christ told me that he gave me the corn, I have never been drunk any more. But I went home to my wigwam to look after my wife. She was drunk. I seized a stick to beat her but while my hand was raised to strike her, I seemed to hear the blessed Jesus saying, "Pagey, did Jesus Christ beat you when you were a drunken Indian?" I threw my stick away and fell upon my face, crying and praying for my wife, and my beloved Jesus heard me, and my poor wife was never drunk again. One day he asked me, "Pagey, who is the best you, or your brother?" "Neither is the best," I said, "Jesus Christ is the best, blessed be his name."

They tell me I must think of God as three in one, but only one God. I told this to my beloved Jesus and he said, "Pagey, do you know the rain?" "Yes." "And hail?" "Yes." "And snow?" "Yes." "Now you know that the rain, the snow, and the hail are water, but they are all one and the same water." I leaped up—"I have it, I have it!"

NEWS AND NOTES

1918

September 29, Elmer Basinger was ordained a minister of the Gospel at Bluffton, Ohio. He accepted a call from the Mennonite church, at Freeman, S. D.

September 22, the First Mennonite Church of Chicago was dedicated, the dedication address being given by Rev. W. S. Gottshall. Bluffton, Ohio, for the Home Mission Board.

November 17, H. D. Voth was ordained as a mission worker in the Los Angeles mission. The same day, Dietrich G. Dyck, of Pasadena. California, was ordained deacon of the Mission Church.

Thanksgiving Day, 1918, the Brotherhood of the General Conference Mennonites was organized at Souderton, Pa., with Mr. Maxwell H. Kratz as president. The primary objects of such an organization are better acquaintance of Mennonite laymen with each other and the promotion of energetic and aggressive church enterprise.

1919

January 28, Rev. Jacob B. Hunsberger, for many years a minister of the Old Mennonite church at Spring City and in Coventry township, Chester county, Pa., aged 82 years.

January 5, five young people were added to the Upland, California, church, by baptism and four by letter, Rev. M. M. Horsch, pastor.

January 2, the new college building at Hesston, Kan., was dedicated.

Palm Sunday, April 15, seventeen new members were added to the Allentown Mennonite church, Rev. V. B. Boyer, pastor.

May 6, the Eastern District Conference adopted the project of a $50,000 Fund to be raised for Reconstruction, Missions, and Education. In August at a special meeting of Conference the Fund was enlarged to $60,000, the fund to be raised in three years, 60 per cent. of it for Reconstruction, 20 per cent. for Missions, and 20 per cent. for Education. The drive was launched in November and is under the management of the General Conference Brotherhood.

May 18, Menno M. Lehman was ordained pastor of the Wadsworth, Ohio, church, by Rev. P. R. Schroeder, of Berne.

May 25, Mr. and Mrs. W. C. Voth were ordained missionaries in the Gnadenberg church, Whitewater, Kan. They sailed for China in August.

June 18, David Mast, of Noble, Iowa, long a trustee of the Mennonite church there, died, aged 93 years, 9 months, 16 days. Two years before he with Mrs. Mast celebrated their sixtieth wedding anniversary.

June 22, Mr. and Mrs. S. J. Goering were ordained missionaries at Moundridge, Kan. They will labor in China.

June 29, Mr. and Mrs. Noah L. Burkhalter, of Berne, Ind., were ordained missionaries by Rev. S. M. Musselman, of the Foreign Mission Board. They sailed for India in July.

July 9, Rev. Reed F. Landis, pastor of the Souderton, Pa., Mennonite church, was married to Miss Anna Matilda Ziegler, by Rev, A. M. Fretz. The ceremony was performed in the Souderton church.

In July the Home Mission Board of the General Conference decided upon a three months' drive for a $20,000 fund in support of home mission work.

August 26, the Apostolic Mennonite church of Trenton, Ohio, celebrated its one hundredth anniversary in an all-day program.

August 10, Miss Martha Franz, of Berne, Ind., was ordained by Rev. W. S. Godshall, of Bluffton, Ohio, president of the Board of Home Missions. She is stationed at Altoona, as assistant to Miss Foth.

In September, nine mission and Bible classes with 120 pupils were organized in the Berne, Ind., church. The course is completed in ten weeks.

September 2-3, the third All-Mennonite Convention met at Bluffton, Ohio. A committee of one member from each of the six or seven Mennonite branches represented, was appointed to study the needs of the young people of the churches, and arrange for the publication of a Young People's Paper, adapted to the needs of the church.

September 27-28, the Saucon Mennonite church, Lehigh county, Pa., celebrated the 170th anniversary of its existence.

September 28, Mr. and Mrs. Karl Friesen were ordained missionaries in the Hoffnungsau church, near Buhler, Kan. They are located in the Oraibi mission, Arizona.

The Central Illinois Conference has a membership of 2611.

The Berne, Ind., church has an Intermediate Y. P. Society of 153 members.

During the year 1918, the Mennonite church at Newton, Kan., added 20 to its number.

$64.69 were raised for the Red Cross Society by the Lame Deer, Montana, Indian congregation.

Last winter a Mennonite Aid Society was organized at Mountain Lake, Minn. In several months 75 members were enrolled.

During the year ending in June, nearly $70,000 was realized from the congregations of the General Conference in support of Foreign Missions, this from an estimated Mennonite population of 16,000.

Last summer Rev. D. B. Hess, formerly pastor of the Schrag, Oregon, church, took over the management of the Alta Loma Sanitarium, California, and recently organized a Sunday-school in the institution.

At the Eastern District Sunday School Convention in August, 1919, S. M. Rosenberger, Field Secretary, reported a total of $900.94 received for what was originally the "Ambulance Fund," but since the cessation of the war made an ambulance impracticable, this contribution is "to be spent for a purpose as near the original intention as possible."

During the vacation period, 1919, the following changes were made in the Bluffton College faculty: Samuel Burkhard, A. M., formerly of Bethel College, takes the place of Dr. Good, who has gone to Colgate University; A. B. Stauffer, A. M., takes the place of Professor Huber, as assistant professor of biology; the new professors added were Mr. Elmer Ende, of the New England Conservatory, to teach pipe organ and theory, and Mr. Waldo Schumacher, A. M., Ohio State University, as assistant professor in social sciences, Dr. J. H. Langenwalter, for some years dean of the College, has accepted a similar position in Bethel College, Kan.

NAMES OF KOREAN GIRLS

Girls in Korea have no names, or what would be considered names in the Western world. There are no Marys or Mabels or Ruths. The little ones are given a pet name at their birth, and these they bear until they are ten years old, after which they are no longer used. After her tenth birthday the young woman is known as "Mr. Kim's daughter," or "Mr. Kim's girl baby."

If there are several daughters in the family, they are distinguished by such words as "big" (for the eldest), "second," "third," "fourth," etc. After marriage they are known by their husband's name and title, with the word "house" affixed. They may also be distinguished by the name of the place from which they came when marrying, as "Mrs. of the House of Kim, the young lady who came from Kong Jo."

LONELY CONTINENT

Australia is the most isolated of all inhabited continents and is remote from the center of all the world's activities. Northward the sailing distance to Japan is approximately 3,000 nautical miles; to India 2,500 miles. South America is 7,000 miles to the east, and Africa an equal distance west. From London to the capital of Australia ships by the Suez route traverse approximately 11,000 miles of water and the Panama canal 12,734 miles. From California posts the routes via Samoa or Fiji or Tahiti cover a quarter of the circumference of the earth. Australia's only large civilized neighbor within a radius of 1,000 miles is Java.

AN INCH OF RAIN

Do you know what an "inch of rain" means to farmers? When the weather bureau reports that an inch of rain has fallen it means that the amount of water that descended from the sky in that particular shower would have covered the surrounding territory to a depth of one inch, if none of it had run off or soaked into the ground.

It means that on one acre of ground water to fill more than 600 barrels of 45 gallons each has fallen. That quantity of water weighs more than 110 tons. If the rainstorm covered 1,000 acres, which would be a very small shower indeed, 113,000 tons of water would fall from the clouds.

Rainstorms frequently cover whole counties and often two or three or five inches of water falls in one storm. In that case the weight of water that falls to the earth is simply enormous. A single widespread and heavy storm might result, it has been estimated, in 100,000,000,000 tons of rain.

UNCLE SAM

"Uncle Sam," is the popular title for the United States. In the year 1812, a large quantity of provisions for the army were purchased at Troy, N. Y., by Elbert Anderson, a government contractor. The goods were inspected by two brothers, Ebenezer and Samuel Wilson. The last named was invariably known among the workmen as "Uncle Sam." The packages were marked E. A.—U. S. On being asked the meaning of these initials, a workman jokingly replied that he did not know unless they meant Elbert Anderson and Uncle Sam. So the title become current among workman, soldiers and people, and the United States Government is known now by those who affectionately call it Uncle Sam.

SUNDAY WEATHER

Dinna gang to kirk
When it rains,
Ye micht catch
Rheumatic pains!

Bide t'hame
When it's cauld,
Lest ye dee
When ye're auld!

The kirk's nae place
When it's hot,
The folks micht think
Ye cared a lot!

When it's fine,
Leave the Lord.
Gang a-ridin'
In yer Ford!

Ye like kirke fine,
Believe in God,
But canna gae,
The weather's odd!

Ye're not to blame,
It's in ither hands,
Ye bet the Lord
Understands!

—Bromide Smith, in the Congregationalist.

Junior Christian Endeavor Topics, 1920

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January

4. How Boys and Girls May Grow this Year. Luke 2:41-52. (Consecration meeting.)
11. I Can and I Can't. Num. 13:30, 31.
18. Chinese Children at Home. Rom. 10:14, 15.
25. How to Read the Bible. Acts 17:11.

February

1. What Does Our Pledge Require? Deut. 13:4; John 14:21-26. (Consecration meeting.)
8. A Long-Ago Decision-Day. 1 Kings 18:21, 36-39
15. Rules for Every-Day Life. Rom. 12:9-21.
22. Chinese Children in School. 2 Tim. 3:14.
29. Encouragers and Discouragers. Acts 27:22-25; Num. 32:9.

March

7. Following That Which Is Good. 1 Thess. 5:14, 15. (Consecration meeting.)
14. Making the Best of Things. Phil. 4: 11, 12.
21. How Chinese Children Worship. Isa. 54:13.
28. How to Live with Other People. 1 Pet. 3:8-11.

April

4. The Easter Story. Matt. 28:1-10. (Consecration meeting.)
11. Generosity. Acts 4:32-37.
18. Our Missionaries in China. 2 Thess. 3:1, 2.
25. Why Should We Endure Hardness? 2 Tim, 2:3

May

2. Obeying God's Commands. Prov. 4:20-23. (Consecration meeting.)
9. How Children May Help Older People. 2 Kings 5:1-3; John 6:5-12.
16. A Bible Story That I Like to Remember. Gen. 28:10-19.
23. Why Chinese Girls and Boys Need Our Help. Acts 1:8.
30. Being a Good Comrade. Prov. 27:9; 17-19. (Union meeting with the Y. P. S. C. E.)

June

6. Walking in God's Paths. Isa. 2:1-3. (Consecration meeting.)
13. Weights That Hinder Us. Heb. 12:1.
20. The Strangers in Our Land. Lev. 19: 33, 34.
27. How Can We Bear Much Fruit? John 15:1-8.

July

4. How Children Can Serve Their Country. Phil. 4:8. (Consecration meeting.)
11. Lessons from Jonathan. 1 Sam. 18: 1-4.
18. What We Can Learn from the Animal World. Ps. 34:10. (Band of Mercy Meeting.)
25. Hymns That I Like to Sing. Ps. 146: 1, 2.

August

1. Things to Seek. Isa. 55:6. (Consecration meeting.)
8. What to Do When We Are Angry. Eph. 4:31.
15. What the Flowers Teach Us. Matt. 6:28-30.
22. Lessons from Daniel. Dan. 1:8-16. (Temperance meeting.)
29. What Is True Politeness? Matt. 7:12.

September

5. What Christians Should Be Like. Matt. 5:13-16. (Consecration meeting.)
12. The Folly of Boasting. Prov. 27:1.
19. Missionary Travellers in Early Times and Today. Acts 14:21-27.
26. Making Excuses. Luke 14:16-24.

October

3. How to Resist Evil. Eph. 6:14-18. (Consecration meeting.)
10. The Harm That Comes from Coveting. Luke 12:15.
17. How to Pray. Matt. 6:5-13.
24. What Home Missionaries Are Doing for Our Land. Acts 10:38, 39.
31. How to Use Our Talents. Matt. 25:24, 25.

November

7. How to Have a Good Conscience. Heb. 10:22. (Consecration meeting.)
14. How Philip Used His Opportunity. Acts 8: 26-39.
21. A Great Thanksgiving Meeting. Ezra 3:10-13.
28. The Harm That Comes from Lying. Prov. 6:16, 17.

December

5. How to Be Cheerful Christians. Prov. 17:22. (Consecration meeting.)
12. Psalms That I Mean to Learn. Ps. 15.
19. The Angel's Message. Luke 2:9-11.
26. Using Our Time for God. Eph. 5:16.

OUR MOTTO:

"For Christ and the Church"

✠

Our Pledge:

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do; that I will pray and read the Bible every day; and that, just so far as I know how, I will try to lead a Christian life. I will be present at every meeting of the society when I can, and take some part in every meeting.

Psalms to Be Learned This Year

I. The Tree Psalm. Psalm 1.
II. A Song of the Starry Heavens. Psalm 8.
III. What the Heavens Are Telling. Psalm 19.
IV. The Shepherd Psalm. Psalm 23.
V. The Earth is the Lord's. Psalm 24.
VI. A Missionary Psalm. Psalm 67.
VII. The Safety Psalm. Psalm 91.
VIII. A Song of Gladness. Psalm 100.
IX. A Thanksgiving Psalm. Psalm 103.
X. A Nature Psalm. Psalm 104:1-24.
XI. The Bible Psalm. Psalm 119: 1-11.
XII. The Travellers' Psalm. Psalm 121.

The Eastern District Conference and Auxiliary Organizations

ORGANIZATION OF EASTERN DISTRICT CONFERENCE, 1919-1920

OFFICERS:—

President, Rev. Jacob Snyder, Roaring Spring, Pa.
Secretary - Rev. A. M. Fretz, Perkasie, Pa.
Treasurer - Isaac K. Freed, Schwenksville, Pa.

PROGRAM COMMITTEE:—

Victor B. Boyer - -	Term Expires	1920
Daniel M. Landis - -	" "	1921
Joseph B. Bechtel - -	" "	1922

HOME MISSION AND CHURCH EXTENSION COMMITTEE:—

S. M. Grubb - - -	Term Expires	1920
F. K. Moyer - - -	" "	1920
Jacob Snyder - - -	" "	1921
J. Horace Landis - - -	" "	1921
Herbert Stauffer - -	" "	1922
Victor B. Boyer - - -	" "	1922

PUBLICATION COMMITTEE:—

H. G. Allebach - -	Term Expires	1920
U. S. Stauffer - - -	" "	1921
N. B. Grubb - - -	" "	1922

BUILDING FUND COMMITTEE:—

Isaac K. Freed - -	Term Expires	1920
D. M. Landis - - -	" "	1921
Amos Martin - - -	" "	1922

EDUCATIONAL COMMITTEE:—

H. G. Allebach - - -	Term Expires	1920
S. M. Rosenberger - -	" "	1920
S. M. Grubb - - -	" "	1921
H. W. Shelly - - -	" "	1921
F. K. Moyer - - -	" "	1922
Victor B. Boyer - - -	" "	1922

BOARD OF MANAGERS FOR THE HOME:—

Joseph Wile - - -	Term Expires	1920
N. B. Grubb - - -	" "	1920
David Latshaw - - -	" "	1920
John B. Clemens - -	" "	1921
Joseph B. Bechtel - -	" "	1921
Newton S. Gottshall - -	" "	1921
D. J. Brand - - -	" "	1922
James H. Shelly - - -	" "	1922
Henry B. Schantz - -	" "	1922

TREASURER OF HOME FUNDS:—

John D. Moyer - - - Term Expires 1921

SUNDAY SCHOOL COMMITTEE:—

H. G. Allebach - - -	Term Expires	1922
F. K. Moyer - - -	" "	1921
Victor B. Boyer - - -	" "	1920

TRUST FUND AND FINANCIAL BOARD:—

Jacob Snyder - - -	Term Expires	1920
I. K. Freed - - -	" "	1920
J. B. Bechtel - - -	" "	1920
J. D. Moyer - - -	" "	1920

COMMITTEE ON GENERAL CONFERENCE PLACE:—

Clayton F. Myers John D. Moyer Victor B. Boyer
D. J. Brand H. G. Allebach

The Conference holds it Annual Session the First Monday in May.

ORGANIZATION OF SUNDAY SCHOOL CONVENTION, 1919-1920

OFFICERS:—

President - - - - Herbert Stauffer, Milford Square, Pa.
Vice-President - - - Norman K. Berky, 1331 Linden street, Allentown, Pa.
Secretary - - - - Austin L. Keiser. Milford Square, Pa.
Treasurer - - - - Daniel M. Landis. 3340 N. 18th St., Philadelphia, Pa.
Field Secretary - Seward M. Rosenberger. 4915 Knox St., Philadelphia, Pa.

TOPICAL LESSON COMMITTEE:—

Rev. H. G. Allebach, Quakertown, Pa.
Franklin K. Moyer, Souderton, Pa.
S. M. Rosenberger, Philadelphia, Pa.

COMMITTEE ON MEMORY WORK:—

Rev. Linford Foulke, Quakertown, Pa.
Mrs. Adelaide Moyer, Quakertown, Pa.
Miss Lillian Walp, 1445 Linden St., Allentown, Pa.

ORGANIZATION OF YOUNG PEOPLE'S UNION OF THE EASTERN DISTRICT CONFERENCE, 1919-1920

President - - - Norman K. Berky, 1331 Linden St., Allentown, Pa.
Vice-President - - Newton S. Gottshall, Schwenksville, Pa.
Recording Secretary - Miss Grace Kremer. 2535 N. 7th St., Philadelphia, Pa.
Corresponding Secretary, Mrs. Wallace Markley. Zeiglersville, Pa.
Treasurer - - - - Jacob M. Landis, Richlandtown, Pa.
Junior Secretary - Rev. Reed F. Landis,, Souderton, Pa.
Mission Secretary - - Clarence Shelly, Emaus, R. D. No. 1., Pa.
Chorister - - - - U. S. Stauffer. Quakertown, Pa.
Organist - - - Miss Esther Kummerer, 1501 Chew St., Allentown, Pa.
Home Endowment Fund Committee: Rev. N. B. Grubb, Joseph B. Bechtel.
Prayer Fellowship Committee: Norman K. Berky, Mrs. Wallace Markley, Clarence Shelly.
Educational Committee: H. G. Allebach, U. S. Stauffer, Jacob M. Landis.
Good Citizenship Committee: A. M. Musselman. Allentown Pa. Franklin. K. Moyer. Souderton, Pa. Clayton Fretz, Perkasie, Pa.

TREASURER'S REPORT

Contributed for Missions	$340.35
For other purposes	150.76
Total	$491.11
Balance in Treasury	$ 30.50

Eleven societies out of the thirteen composing the Union reported 439 members, including 46 new members.

There were ten Junior Societies, including one new society. 102 new members gained during the year, making a total of 408 members.

OFFICERS OF ORPHANS' FUND

President	Mrs. H. D. Detweiler, Souderton, Pa.
Vice-President	Mrs. J. W. Bayley. 119 Maryland St., Philadelphia, Pa.
Secretary	Mrs. Ely R. Fretz, Pleasant Valley, Pa.
Treasurer	Mrs. Charles H. Moyer, 2071 Massary St., Philadelphia, Pa.

OFFICERS OF THE BROTHERHOOD OF GENERAL CONFERENCE MENNONITES

President	Maxwell H. Kratz, Esq.
Vice-President	Seward M. Rosenberger
Treasurer	John D. Moyer
Secretary	Franklin K. Moyer
Assistant Secretary	Erwin Weiss

MEMBERS OF EXECUTIVE BOARD

Dr. O. W. Berky	Term Expires	1920
D. M. Landis	" "	1920
Horace B. Kratz	" "	1920
A. A. Moyer	" "	1920
U. S. Stauffer	" "	1920
Franklin K. Moyer, Secretary	" "	1921
Maxwell H. Kratz, Esq.	" "	1921
Seward M. Rosenberger	" "	1921
John D. Moyer	" "	1921
Jacob R. Fretz	" "	1921
Herbert Stauffer	" "	1922
Allen E. Bleam	" "	1922
Harvey S. Kulp	" "	1922
W. S. Geisinger	" "	1922
Jacob M. Landis	" "	1922
Norman K. Berky	" "	1922

Statistics of the Eastern District Conference of 1919

	No. of Members	Baptisms	Letter	Deaths	Dismissals	No. Joined from S. S.	Moneys Contributed
Allentown	125	1	3	2	7		$1797.73
Altoona	40	2	11	1	7	7	139.39
Bowmansville	34						104.57
Bertolets	17						62.13
Boyertown	34			1			179.11
Deep Run	225	6	2	4	3	6	487.84
East Swamp	77		1				482.56
Flatland	37						219.27
Germantown	41	1		2			275.81
Hereford	195		1	1			1703.83
Man's Choice	33	2	2			2	102.70
Napier	121	2	5			2	
Mechanics Grove	25						405.31
Perkasie	45	1	6				
I Philadelphia	470	20	7	12	13	10	3811.90
II Philadelphia	179	7	2	3	5	6	1098.38
Quakertown	85		4	2	3		651.41
Roaring Spring	108	3	3	5			276.11
Saucon	41	1	4	1	3	4	179.83
Schwenksville	271	10	5	5	7	8	1761.53
Smith's Corner	26		2	1			57.00
Souderton	273	12	2	6	6	6	2499.97
Springfield	48	1	2				183.91
Upper Milford	125			3		2	1244.04
West Swamp	170		3	6			758.61
	2845	69	65	55	54	58	$18,382.84

HOW THE MONEY WAS EXPENDED

	Home Expenses	Foreign Missions	Eastern Conference	Gen. Conf. Home Missions	Mennonite Home	Other Purposes
Allentown.....	$1657.39	$ 25.00	$	$ 25.00	$	$ 81.00
Altoona.....	139.00					
Bowmansville..	66.01	10.00	14.56			50.00
Bertolets.....	62.23			20.23	3.00	
Boyertown	179.11				12.00	
Deep Run.....	438.76	24.00	15.00	19.34	5.00	
East Swamp ..	429.13	50.00		50.00		
Flatland	173.92		12.25	15.00	8.10	
Germantown ..	248.71	10.00	7.00	7.00	7.00	
Hereford.....	1307.42	228.40		38.95	92.25	87.00
Man's Choice..	91.62					11.08
Napier.....	78.00					20.00
Perkasie	405.31	13.64		22.94	11.35	150.00
Philadelphia I	2922.50	376.94	107.51	35.00	208.75	235.00
Philadelphia II	939.38	30.00		102.00	30.62	25.00
Quakertown	579.95	47.49		22.42	13.15	
Roaring Spring	246.60		5.00	5.00	5.00	19.50
Saucon.....	85.45	9.63	18.23		7.10	61.20
Schwenksville .	1582.14	46.00	21.35		58.58	
Smith's Corner	57.00					
Souderton.....	2074.17	100.00	58.20	75.00	89.45	103.15
Springfield....	135.31	16.30	8.15	8.15	15.00	
UpperMilford..	875.73	50.00	90.00	25.00	89.00	113.52
West Swamp..	650.21	175.33	58.80		15.20	25.40
	$17,125.05	$1212.73	$416.25	$471.03	$661.55	$981.85

SUNDAY SCHOOL REPORT

Name of School	No. of Scholars	No. of Teachers	Home Expenses	Foreign Missions	Other Causes	Home Missions
Allentown....	125	11	$184.31	$ 16.37	$ 92.57	$
Altoona.....	97	5			58.00	
Boyertown ...	124	8	62.72		19.00	20.00
Deep Run.....	94	9	49.00		50.00	
East Swamp..	94	8	50.09		7.00	
Flatland	80	7	60.00	11.50		
Germantown	50	5	51.69			
Hereford.....	169	8			82.62	50.00
Man's Choice.	119	5				
Mechanics' Gv.	80	5				
Napier.....	107	6				
Perkasie	79	6	26.01		53.00	
Philadelphia I	307	28	300.64	158.10	113.00	46.50
Philadelphia II	175	13	200.00	5.00		
Quakertown..	184	16	112.96	17.51	150.00	
RoaringSpring	90	6	183.23		15.00	
Saucon.....	149	9	84.60			
Schwenksville	100	6	85.23			10.71
Smith's Corner	73	5				
Souderton....	241	13	401.28	35.00	77.45	35.00
Springfield ...	30	5			5.00	
Upper Milford	140	9	39.96	40.47	80.00	
West Swamp.	188	15	256.11	28.33	5.00	
	2865	208	$2147.83	$322.28	$807.64	$162.21

RECAPITULATION

Congregations contributed		$18,382.84
Sunday Schools contributed		3,360.11
Christian Endeavor Societies		453.40
Ladies' Aid Societies and Sewing Circles		1,262.84
Contributed to the proposed ambulance		615.62
Contributed to Sunday School Cnvention		88.47
Contributed to C. E. Convention		44.96
Added to Orphans' Fund		84.96
To Foreign Missions	$1,966.03	
To Home Missions	544.90	
Eastern District Conference	411.49	2,922.42
Number members added by baptism	69	
Number members added by letter	65	134
Members lost by death	55	
Members lost by dismissal	58	113
Number from Sunday-school joining Church		58

One member of Conference, William M. Gehman, died.

Evangelist A. S. Bechtel, ordained to the ministry and is now pastor of the Normal, Ill., church. This church is united with the Central Illinois Conference.

The Souderton congregation celebrated its twenty-fifth anniversary last June.

The Schwenksville congregation celebrated its centennial anniversary last August.

The Laymen's organization, "Brotherhood of General Conference Mennonites," formed during the year is a great forward movement and should have not less than five hundred members enrolled. It numbers now 127 members.

C. E. AND Y. P. SOCIETIES

	Number Members	Home Expenses	Foreign Missions	Home Missions	Other Causes
Allentown	35	$15.06	$11.41	$	$
Altoona	44				
Deep Run	30				
East Swamp	20		25.00		
Hereford	50	13.32	25.00	10.00	
Perkasie	10				
I Philadelphia	42	39.49	50.00	40.00	
II Philadelphia	25		5.00		
Quakertown	30		25.00		23.00
Roaring Spring	38				
Schwenksville	15	7.95			
Souderton	64		48.00		8.25
Upper Milford	38	5.14	5.82		5.82
West Swamp	58	49.71	27.02		13.50

LADIES' AID SOCIETIES AND SEWING CIRCLES

	Members	Money Contributed
Allentown	17	$115.93
East Swamp	15	9.63
Hereford	50	268.00
Perkasie	10	
I Philadelphia	75	255.91
I Philadelphia Sewing Circle		151.48
II Philadelphia	30	175.00
Quakertown	26	61.87
Saucon	21	48.32
Souderton	20	75.00
Upper Milford	19	61.51
West Swamp	26	40.19
Deep Run	15	38.00

Statistics of the Middle District Conference for the Session of 1919

Names of Congregations and Location	Membership: Increase: Baptism	Membership: Increase: Letter	Membership: Decrease: Death	Membership: Decrease: Removed	Membership: Decrease: Dismissed	Total Membership	Sunday School: No. Teachers	Sunday School: Scholars	Contributions: Congregational Purposes	Contributions: Foreign Mission	Contributions: Home Mission	Contributions: Education	Contributions: Sunday Schools	Contributions: Other Charitable Purposes	Contributions: Totals
First Menn., Bluffton, O.						299	27	435	$1374.39	$693.12	$388.00		$290.00	$200.15	$2915.66
Sterling Menn., Sterling, O.			2			38	2	33	292.99	5.71	5.29				303.99
Zion Menn., Donnellson, Iowa	4		2			212	12	100	1272.50	170.56	66.95		74.69	150.00	1734.70
Summerfield Menn., Summerfield, Ill.			3			133	11	130	1273.11	166.11	200.22	60.00	348.61	200 00	2248 05
Bethel Menn., Fortuna, Mo.	12		1	8	4	162	19	158	4117.85	450.49	52.81		44.73	106.35	4772.23
Apostolic Menn., Trenton, O.	11	4	3			246	14	145	1403.14	45.00	45.83		124.37	262.00	1880 34
Bluffton Menn., Bluffton and Pandora, O.	27	1	7		3	654	42	610	3132.97	2913.53			727.18		6773.68
First Menn., Berne, Ind.	35	6	11		11	965	48	1134	4346.70	7483.44	2521.12	7700.00	1004.61	1245.47	24301.34
Grace Menn., Pandora, O.	25	4	5	1	1	346	27	400	3000.00	500.00	300.00		200.00		4000.00
Wadsworth Menn., Wadsworth, O.	2		12	5		170	9	75	1000.00	25.00	25.00				1050.00
Wayland Menn., Wayland, Ia.	7	12	1			248			955.85						
Emmanuel Menn., Noble, Ia.	3	2	4			268	16	190	1270.49	306.00			69.49	245.00	1890.98

Mennonite Schools and Colleges

NAME	PLACE	PRESIDENT OR PRINCIPAL
Bethel College	Newton, Kan.	Rev. J. W. Kliewer
Bluffton College	Bluffton, Ohio	Dr. S. K. Mosiman
Fortbildungsschule	Goessel, Kansas	Rev. P. P. Buller
Freeman College	Freeman, South Dakota	D. H. Schultz
Goshen College	Goshen, Indiana	William Reist
Hesston Academy and Bible School	Hesston, Kansas	Rev. D. H. Bender
Vereinsschule	Hillsboro, Kansas	Prof. J. H. Epp
Deutsche Vereinsschule	Mountain Lake, Minn.	Prof. H. O. Dyck
Mennonitische Vereinsschule	Moundridge, Kansas	Rev. P. P. Wedel
Mennonite Academy	Gretna, Manitoba	Rev. H. H. Ewert
Mennonite Academy	Rosthern, Saskatchewan.	Rev. M. S... Galle
Mennonitische Bildungs Anstaldt	Altona, Manitoba	J. S. Schultz
Tabor College	Hillsboro, Kansas	H. W. Lohrenz
Zoar Vorbereitungs und Bibel Schule.	Inman, Kansas	F. V. Wiebe
Deutsche-Englische Akademie	Rosthern, Saskatchewan.	Rev. David Toews

List of Mennonite Periodicals

Name	Place	Editor	Branch of Church	Language	Issued
Der Christliche Bundesbote	Berne, Ind.	Rev. C. H. A. van der Smissen, Berne, Ind.	General Conference.	German	Weekly
Bethel College Monthly	Newton, Kan.	Prof. E. R. Riesen, Newton, Kan	General Conference.	English	Monthly
Bethesda Herold	Newton, Kan.	Rev. Henry Banman, Canton, Kan.	General Conference.	German	Monthly
Christian Evangel	Bloomington, Ill.	Rev. Lee Lantz, Bloomington, Ill.	Central Conference.	English	Monthly
Gospel Herald	Scottdale, Pa.	Daniel Kauffman, Scottdale, Pa.	Old Mennonites	English	Weekly
Der Herold	Newton, Kan.	C. E. Krehbiel, Newton, Kan.	All German-Speaking Mennonites	German	Weekly
Der Kinderbote	Berne, Ind.	Rev. C. H. A. van der Smissen, Berne, Ind.	General Conference.	German	Semi-monthly
Der Mitarbeiter	Gretna, Manitoba	Rev. H. H. Ewert	General Conference.	German	Monthly
The Mennonite	Berne, Ind.	Rev. S. M. Grubb, 2956 N. 12th Street Philadelphia, Pa.	General Conference.	English	Weekly
Die Rundschau	Scottdale, Pa.	C. B. Wiens, Scottdale, Pa.	Old Mennonites	German	Weekly
Der Zionsbote	Hillsboro, Kan.	Rev. A. L. Schellenberg Hillsboro, Kan.	Mennonite Brethren	German	Weekly
Zion's Call	Berne, Ind.	Elmer Rupp, Archbold, Ohio	Defenceless Menno.	English	Monthly
Der Warheitsfreund	2812 Lincoln Ave Chicago, Ill.	M. B. Fast, 2812 Lincoln Ave Chicago, Ill.	Krimmer Mennonite Brethren	German	Weekly 16 pp.
Herold der Wahrheit	Scottdale, Pa.	A. D. Guengerich, Williver, Iowa	Old Order Amish	German and English	Semi-monthly
Christian Monitor	Scottdale, Pa.	H. Frank Reist, Scottdale, Pa	Old Mennonites	English	Monthly
Beams of Light	Scottdale, Pa.	H. Frank Reist, Scottdale, Pa	Old Mennonites	English	Weekly
The Way	Scottdale, Pa.	J. H. Moseman, Lancaster, Pa., and J. A. Ressler, Scottdale, Pa.	Old Mennonites	English	Monthly
Words of Cheer	Scottdale, Pa.	J. A. Ressler, Scottdale, Pa.	Old Mennonites	English	Weekly
Christliche Jugendfreund	Scottdale, Pa. 2372 W. 7th St.	C. B. Weins, Scottdale, Pa.	Old Mennonites	German	Weekly
The Gospel Banner	S.W.Cleveland, O.	J. A. Huffman, Bluffton, O.	Mennonite Brethren in Christ	English	Weekly
The Witmarsum	Bluffton College.	Milton F. Sprunger, Bluffton, O	General Conference	English	Weekly

THE GENERAL CONFERENCE.

OFFICERS AND COMMITTEES OF GENERAL CONFERENCE

OFFICERS:

President - - - A. S. Shelly, Bluffton, O
Vice-President - C. Hege, Paso Robles, Calif.
Secretary - - P. R. Schroeder, Berne, Ind.

TRUSTEES

	Term Expires
Chairman, G. A. Harms, Whitewater, Kan.	1923
Sec'y-Treas., C. F. Claassen, Newton, Kan.	1920
William Hamm, Beatrice, Neb.	1920
J. W. Krehbiel, Moundridge, Kan.	1923
A. M. Fretz, Perkasie, Pa.	1923
Herman Wiebe, Beatrice, Neb.	1920
D. C. Krehbiel, Reedley, Calif.	1926
H. P. Goerz, Alhambra, Calif.	1926
Abraham Ratzlaff, Moundridge, Kan.	1926

PROGRAM COMMITTEE:

	Term Expires
Chairman, J. J. Balzer, Mt. Lake, Minn.	1926
Secretary, E. J. Hirschler, Bluffton, O.	1920
J. B. Epp, Pretty Prairie, Kan.	1923

BOARD OF FOREIGN MISSIONS

Chairman, J. W. Kliewer, Newton, Kan.	1920
Secretary, P. H.. Richert, Goessel, Kan.	1920
Treasurer, Gustar Harder, Whitewater, Kan.	1923
S. W. Musselman, Wayland, Ia.	1923
H. D. Penner, Newton, Kan.	1926
M. M. Horsch, Upland, Calif.	1926

BOARD OF HOME MISSIONS

Chairman, W. S. Gottshall, Bluffton, O.	1920
Secretary, H. P. Krehbiel, Newton, Kan.	1923
Treasurer, J. E. Amstutz, Halstead, Kan.	1926
David Toews, Rosthern, Sask.	1920
Jacob Snyder, Roaring Spring, Pa.	1926
S. S. Baumgartner, Pratum, Ore.	1923

BOARD OF PUBLICATION

Chairman, H. J. Krehbiel, Reedley, Calif.	1920
Secretary, William J. Ewert, Hillsboro, Kan.	1923
J. F. Lehman, Berne, Ind.	1920
N. B. Grubb, Philadelphia, Pa.	1923
G. N. Harms, Whitewater, Kan.	1926
J. R. Thierstein, Bluffton, O.	1926

BOARD OF EDUCATION

Chairman, H. H. Ewert, Gretna, Man.	1920
Secretary, J. H. Langenwalter, Newton, Kan.	1923
Treasurer, D. H. Richert, Newton, Kan.	1923
S. M. Grubb, Philadelphia, Pa.	1920
S. K. Mosiman, Bluffton, O.	1926
J. K. Penner, Beatrice, Neb.	1926

EMERGENCY RELIEF COMMISSION

Chairman, R. A. Goerz, Newton, Kan.	1926
Secretary, John Lichti, Deer Creek, Okla.	1923
Treasurer, P. P. Hilty, Fortuna, Mo.	1923
H. H. Regier, Mt. Lake, Minn.	1920
P. R. Aeschliman, Almota, Wasn.	1920
Franklin K. Moyer, Souderton, Pa.	1926

SANATARIUM COMMITTEE

Chairman, A. J. Ledig, Alta Loma, Cal.	1920
Secretary, D. J. Dahlem, Alta Loma, Cal.	1926
Treasurer, D. C. Krehbiel, Reedley, Cal.	1923
J. J. Eyman, Reedley, Cal.	1923
Henry Riesen, Geary, Okla.	1920
D. A. Schultz, Avon, S. D.	1920

SPECIAL COMMITTEE

Chairman, J. W. Kliewer, Newton, Kan.
Secretary, S. K. Mosiman, Bluffton, O.
Treasurer, J. F. Lehman, Berne, Ind.
Peter Jansen, Beatrice, Neb.
M. H. Kratz, Philadelphia, Pa.
P. H. Richert, Goessel, Kan.
H. P. Krehbiel, Newton, Kan.

STATISTICIAN

Franz Albrecht, Beatrice, Neb.

LODGE COMMITTEE

Chairman, P. R. Aeschliman, Almota, Wash.
Secretary, P. P. Wedel, Moundridge, Kan.
W. S. Gottshall, Bluffton, O.
David Toews, Rosthern, Sask.
B. W. Harder, Whitewater, Kan.

SUNDAY-SCHOOL AND CHRISTIAN ENDEAVOR WORKING COMMITTEE

President, C. E. Krehbiel.
Secretary, P. R. Schroeder.
Anna G. Stauffer.

GENERAL CONFERENCE FOREIGN MISSIONS

Oklahoma:
Hammon—Mr. and Mrs. H. J. Kliewer.
Cantonment—Mr. and Mrs. Albert Claassen.
Agnes Williams.
Clinton—Mr. and Mrs. J. B. Ediger.
Fonda—Mr. and Mrs. H. T. Neufeld.
Canton—Mr. and Mrs. J. A. Funk.

Arizona:
Oraibi—Mr. and Mrs. Karl Friesen.
Elizabeth Schmidt.
Tuba—Mr. and Mrs. J. B. Frey.
Caroline Burkhalter.
Mr. and Mrs. J. H. Duerksen.
Hotevilla— ....

Montana:
Lame Deer—Mr. and Mrs. R. Petter.
Busby-Rosebud—Mr. and Mrs. A. Hahegger.
Mr. and Mrs. G. A. Linscheid.
Birney-Ashland—Mr. and Mrs. P. A. Kliewer, (On Furlough.)

India:
Champa—Mr. and Mrs. P. A. Penner.
Mr. and Mrs. Noah Burkhalter.
Janjgir—Mr. and Mrs. E. B. Steiner.
Miss Anna Braun, (On Furlough).
Miss Martha Burkhalter.
Mr. and Mrs. P. W. Penner, (On Furlough).
Mauhadei—Mr. and Mrs. P. J. Wiens.
Sukri—Mr. and Mrs. P. J. Wiens.
Korba—Mr. and Mrs. C. H. Suckau.
Mr. and Mrs. Noah Burkhalter.

China:
Kai Chow—Mr. and Mrs. H. J. Brown.
Sister T. Neufeld.
Sister A. Fast.
Mr. and Mrs. E. G. Kauffman.
Tung Wing Hsien—Mr. and Mrs. P. J. Boehr.
Sister Netta Lehman.
Sister Christine Habegger.
Mr. and Mrs. S. J. Goering.
Mr. and Mrs. W. C. Voth,
(The latter two studying Chinese in Peking.)

STATISTICAL NOTES

We have now (June, 1919):
5 mission fields.
17 main stations.
15 out-stations.
15 day schools with 800 pupils.
20 Sunday-schools with over 1,000 members.
54 missionaries.
94 native helpers.
20,000 patients annually being treated.
7 mission candidates.
938 baptized native Christians.
217 of them were baptized last year.
250 lepers are in the asylum, about 200 have been baptized.
250 helpers and pupils are being supported by special gifts.

$138,000.00 is the value of our mission property.

500 acres are owned on the different mission fields.

320 acres are donated for a permanent endowment fund.

Stations	Missionaries	Sisters	Nat. Helpers	Members	Val. of Property
OKLAHOMA:					
Hammon	2		1	26	$ 4,500.00
Cantonment	2	1	1	49	4,000.00
Canton	2		1	60	4,500.00
Fonda	2			14	5,000.00
Clinton	2		2	26	4,000.00
Okla. Totals	10	1	5	175	$ 22,000.00
MONTANA:					
Lame Deer	2			71	$ 6,000.00
Birney-Ashland	2		1	26	6,000.00
Busby-Rosebud	4		2	60	4,000.00
Mont. Totals	8		3	157	$ 16,000.00
ARIZONA:					
Moen Copi	2	1	1	9	$ 8,000.00
Oraibi	2	2	1	22	6,000.00
Pakavi-Hotev'le	2				2,500.00
Ariz. Total	6	3	2	31	$ 16,500.00
Totals in U. S.	24	4	10	363	$ 54,500.00
INDIA:					
Champa & Lepers	2		18	254	$38,000.00
Janjgir and Girls' Orph.	2	1	18	46	10,000.00
Mauhadei and Boys' Orph.	2		19	183	12,000.00
Korba	2		18	38	9,000.00
Totals for India	8	1	73	521	$69,000.00
CHINA: K'ai Chow, Tung Ming Hsien, Chan Yuan Hsien	6	4	?	89	$ 15,000.00
Grand Totals	**38**	**9**	**83**	**973**	**$138,500.00**

In the above figures the following workers are not included: 4 appointed to India, 4 appointed to China, 3 home on indefinite furlough from India.

MISSION FIELDS AND MISSION WORKERS OF GENERAL CONFERENCE HOME MISSION BOARD

CANADIAN WORKERS

Rev. David Toews, Rosthern, Sask., Superintendent Canadian Field.

Rev. J. D. Buller, Waldheim, Sask., Missionary.

Rev. N. W. Bahnman, Hague, Sask., Missionary.

CITY MISSIONS

Chicago, Ill.—Mennonite Mission, 1479 W. 72nd Place. Chicago, Ill.

Superintendent—Rev. W. S. Shelly, 1500 W. 72d Place, Chicago, Ill.

Missionary Visitor—Cassie Niswander, Chicago, Ill.

Los Angeles, Cal.—Whosoever Will Mission, Corner South Ave., 19th and Albion Streets, Los Angeles, Cal.

Superintendent—Rev. P. W. Penner, 168 S. Ave. 19, Los Angeles, Cal.

Missionary Visitor—Miss Ina Feighner, 1269 E 47th St., Los Angeles, Cal.

Mission Worker—H. D. Voth, 620 S. Daly St., Los Angeles, Cal.

Altoona, Pa.—Bethany Mission, 2110 Eleventh Ave. Superintendent—Rev. Jacob Snyder.

Missionary Visitor—Miss Elizabeth Foth, 1830 Twelfth Ave., Altoona, Pa.
Assistant—Miss Martha Franz.

Hutchinson, Kan.—H. T. Unruh, Superintendent, 621 E. 3d St., Hutchinson, Kan.

Itinerary Minister—Rev. J J. Engbrecht, Woodlake. Cal.

Missionary Worker Among the Jews—Miss Dorothy E. Goodman, 244 Root Street, Chicago, Ill

Ministers of the General Conference.

Arranged According to their District Conference Affilliation.

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Apple, Philip	Pleasant Mills, Pa.
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Boyer, Victor B.	242 N. 11th st., Allentown, Pa.
Brand, D. J.	Bally, Pa.
Foulke, Linford	Quakertown, Pa.
Fretz, A. M.	Perkasie, Pa.
Grubb, N. B.	715 Berks st., Philadelphia, Pa.
Grubb, S. M.	2956 N. 12th st., Philadelphia, Pa.
Grubb, W. H.	Schwenksville, Pa.
Hairline, Samuel	Mann's Choice, Pa.
Kephart, W. O. (Evangelist)	Roaring Springs, Pa.
Landis, Reed F.	Souderton, Pa.
Lehman, J. S.	Columbia ave., Lancaster, Pa.
Martin, A. F.	Lancaster, R. F. D.
Miller, S. P. (Evangelist)	Duncansville, Pa.
Riehl, J. F.	Lewisburg, Pa.
Snyder, Jacob	Roaring Spring, Pa.
Snyder, A. A.	Mann's Choice, Pa.
Shelly, Elwood S.	Pennsburg, Pa.
Shelly, Harvey	Quakertown, Pa.
Yoder, S. D.	Roaring Spring, Pa.

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Diller, Benjamin	Bluffton, O.
Gottshall, W. S.	Bluffton, O.
Hilty, P. P.	Fortuna, Mo.
King, D. D.	Pandora, O.
Lehman, Joel	Berne, Ind.
Lehman, M. M.	Wadsworth, O.
Mosiman, S. K.	Bluffton, O.
Musselman, S. M.	Wayland, Ia.
Moyer, J. F.	Pandora, O.
Neuenschwander, A. J.	Trenton, O.
Niswander, Willis	Niles, O.
Niswander, M. A.	Smithville, O.
Soldner, Grover	Bluffton, O.
Sommer, Adam	Dalton, O.
Sommer, I. A.	Berne, Ind.
Sprunger, S. F.	Berne, Ind.
Stucky, P. E.	Olds, Ia.
Shelly, Warren S.	Chicago, Ill.
Shelly, A. S.	Bluffton, O.
Van der Smissen, C. H. A.	Berne, Ind.

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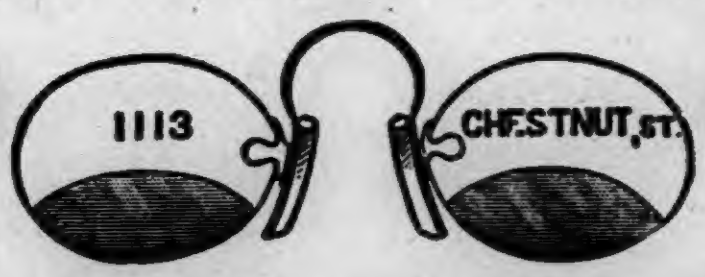
The McAllister 

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Andres, John P. .....Elbing, Kan.
Balzer, Abraham .....Hillsboro, Kan.
Balzer, Isaac .....Buhler, Kan
Banman, Heinrich .....Canton, Kan.
Banman, J. J. .....Canton, Kan.
Bartel. H. H. .....Hillsboro, Kan.
Boehr, J. P. .....Moundridge, Kan.
Boese, John .....Halstead, Kan.
Buller, P. P. .....Goessel, Kan.
Buller, P. .....Goessel, Kan.
Dick, Abraham .....Inman, Kan.
Dirks, Peter H. .....Pawnee Rock, Kan.
Dirks, Jacob .....Liberal, Kan.
Dueck, G. .....Hydro, Okla.
Dyck, H. J. .....Elbing, Kan.
Ediger, D. J. .....Greensburg, Kan.
Entz, Gustav .....Moundridge, Kan.
Entz, J. E. .....Newton, Kan.
Epp, J. .....Newton, Kan.
Epp, J. B. .....Pretty Prairie, Kan.
Epp, J. H. .....Hillsboro, Kan.
Ewert, W. J. .....Hillsboro, Kan.
Ewert, J. A. .....Hillsboro, Kan.
Ewert, D. C. .....Hillsboro, Kan.
Ewert, A. A. .....Tampa, Kan.
Flaming, John .....Korn, Okla.
Flaming, Peter .....Inman, Kan.
Flickinger, J. J. .....Pretty Prairie, Kan.
Frey, Corn .....Newton, Kan.
Froese, Abraham .....Taloga, Okla.
Friesen, Gerhard .....Liberal, Kan
Gaede, H. J. .....Sahuarita, N. M.
Galle, William .....Moundridge, Kan.
Goering, Christian J. .....Moundridge, Kan.
Goering, John C. .....Whitewater, Kan
Harder, Gustav .....Whitewater, Kan
Harder, Bernhard .....Whitewater, Kan
Harms, G. N. .....Whitewater, Kan
Hirschler, Christ. E. .....Hanston, Kan.
Janzen, Jacob .....Bessie, Okla.
Jantzen, Herman .....Burrton, Kan.
Kauffman, N. B. .....Moundridge, Kan.
Kauffman, J. J. .....Eakley, Okla
Kliewer, J. W. .....Newton, Kan.
Kliewer, J. J. .....Newton, Kan.
Krehbiel, Peter M. .....Moundridge, Kan.
Krehbiel, H. P. .....Newton, Kan.
Langenwalter, J. H. .....Newton, Kan
Lichti, John .....Deer Creek, Okla.
Linscheid, John P. .....Arlington, Kan.
Lohrenz, Peter .....Moundridge, Kan.
Lohrenz, D. D. .....Orienta, Okla
Martens, Abrm. M. .....Buhler, Kan.
Moutett, Sol. .....Inolo, Okla.
Moutett, P. .....Hillsboro, Kan
Pankratz, Franz .....Lehigh, Kan.
Penner, Jacob W. .....Hillsboro, Kan.
Penner, H. D. .....Newton, Kan.
Penner, Cornelius .....Beatrice, Neb.
Penner, John K. .....Beatrice, Neb
Penner, Gerhard .....Beatrice, Neb.
Peters, John .....Korn, Okla
Peters, H. P. .....Hillsboro, Kan.
Plenert, John .....Hillsboro, Kan.
Ratzlaff, Abraham .....Moundridge, Kan.
Ratzlaff, D. F. .....Fairview, Okla
Ratzlaff, J. J. .....Newton, Kan
Regier, Bernhard .....Newton, Kan.
Regier, C. H. .....Elbing, Kan.
Regier, J. W. .....Newton, Kan.
Reimer, Cornelius .....Beatrice, Neb.
Reimer, Heinrich .....Taloga, Okla.
Reimer, P. .....Beatrice, Neb.
Roth, John .....Whitewater, Kan.
Richert, P. H. .....Goessel, Kan.
Riesen, H. .....Geary, Okla.
Schmidt, D. .....Tampa, Kan.
Schmidt, H. U. .....Vona, Okla.
Schroeder, H. D. .....Hooker, Okla.
Smith, J. B. .....Pawnee Rock, Kan.
Stuckey, Peter .....Moundridge, Kan.
Stucky, Peter .....Moundridge, Kan.
Stucky, John J. .....Moundridge, Okla.
Stucky, Fritz .....Mt. View, Okla.
Stucky, Christian .....Eakley, Okla.
Suderman, J. M. .....Moundridge, Kan.
Unruh, David D. .....Inman, Kan.
Unruh, P. H. .....Goessel, Kan
Unruh, H. T. ...723 E. Seventh St., Hutchinson, Kan.
Ummel, Abraham .....Ransom, Kan.
Voran, Christ. J. .....Kingman, Kan
Voth, P. R. .....Gotebo, Okla
Voth, H. R. .....Goltry, Okla
Wedel, C. C. .....Canton, Kan.
Wedel, Peter P. .....Moundridge, Kan.
Wedel, P. P. .....Galva, Okla.
Wedel, F. F. .....Kismet, Kan.
Wiebe, Herman .....Beatrice, Neb.
Wiebe, J. G. .....Newton, Kan.
Wiebe, H. M. .....Whitewater, Kan.
Wiebe, Bernhard .....Whitewater, Kan.

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Bachman, H. A. .....Woodlake, Calif.
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Baumgartner, S. S. .....Pratum, Ore.
Dirks, Leonard .....Aberdeen, Idaho
Engbrecht, J. J. .....Woodlake, Calif.
Galle, M. J. .....Ruff, Wash.
Grubb, E. F. .....4900 Albania St., Los Angeles, Calif.
Hege, C. .....Paso Robles, Calif.
Hess, D. B. .....Upland, Calif.
Horsch, M. M. .....Upland, Calif.
Isaac, Ferdinand .....Los Angeles, Calif.
Jantzen, F. F. .....Paso Robles, Calif.
Krehbiel, H. J. .....Reedley, Calif.
Lichti, John .....Fairmead, Calif.
Lichti, Otto, Dr. .....Reedley, Calif.
Mehl, J. C. .....Upland, Calif.

Neuenschwander, J. E. .....Aberdeen, Idaho
Neufeld, J. .....Dallas, Ore
Neufeld, William, ...Reedley, Calif.
Penner, P W.....Los Angeles, Calif
Schrag, J. R. .....Lima, Wash.
Sommer, A. A. .....Glendora, Calif.
Suderman, J. W. .....Los Angeles Bible Institute
Toews, John .....Aberdeen, Idaho
Voth, J. J. .....Upland, Calif
Voth, H. D. .....620 Daly St., Los Angeles, Calif.
Wiebe, A. J. .....Paso Robles, Calif.
Wiebe, Alfred .....Upland, Calif.

NORTHERN CONFERENCE

Balzer, J. J. .....Mountain Lake, Minn.
Basinger, Elmer .....Freeman, S. D.
Dick, Isaac, J. .....Mountain Lake, Minn.
Eitzen, David .....Mountain Lake, Minn.
Epp, H. D. .....Henderson, Neb.
Epp, H. H. .....Henderson, Neb.
Engebrecht, Derk .....Marion, S. D.
Franz, John M. .....Bloomfield, Mont.
Friesen, Peter J. .....Butterfield, Minn.
Harder, David .....Butterfield, Minn.
Hubin, Daniel .....Butterfield, Minn.
Kauffman, Joseph .....Freeman, S. D.
Miller, Christian .....Freeman, S. D.
Niessen, John .....Mountain Lake, Minn.
Pankratz, P. H. .....Henderson, Neb.
Regier, H. H. .....Mountain Lake, Minn.
Regier, J. M. .....Freeman, S. D.
Schrag, John .....Marion, S. D.
Schultz, David A. .....Avon, S. D.
Stoesz, Jacob .....Mountain Lake, Minn.
Thiesen, Derk, T. .....Marion, S. D.
Toews, N. F. .....Alsen, N. D.
Toews, J. R. .....Mountain Lake, Minn.
Unruh, H. P. .....Avon, S. D
Waltner, Alfred .....Marion, S. D.
Wiebe, A. A. .....Delft, Minn.

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Balzer, Henry .....Langham
Bartel, H. H. .....Drake
Baldt, Jacob .....Osler
Buhler, Gerhard .....Herbert
Buller, J. D. .....Waldheim
Derksen, A. A. .....Lost River
Dueck, John .....Rosthern
Dyck, J. W. .....Langham
Ens, C. K. .....Rosthern
Epp, David .....Laird
Epp, P. J., ...Rosthern
Gerbrandt, John .....Drake
Goertz, Peter .....Cornduff
Jantzen, Jacob .....Waldheim
Klaassen, Jacob .....Laird
Peters, John B. .....Langham
Regier, Peter .....Laird
Regier, John .....Laird
Sawatzki, C. F. .....Laird
Sawatzki, Franz .....Herbert
Sawatzki, Jacob F.....Herbert
Toews, David .....Rosthern
Warkentin, Henry .....Laird
Wiebe, H. W. .....Langham
Wiens, Jacob M. .....Herbert

MANITOBA

Dick, Diedrich J. .....Winkler
Epp, Peter P. .....Altona
Ewert, H. H. .....Gretna
Ewert, Benjamin .....Gretna
Hoeppner, Jacob .....Winkler
Hildebrand, Henry .....Winkler
Hooge, John J. .....Plum Coulee
Loeppky, Dietrich .....Emerson
Loeppky, John D. .....Rosenfeld

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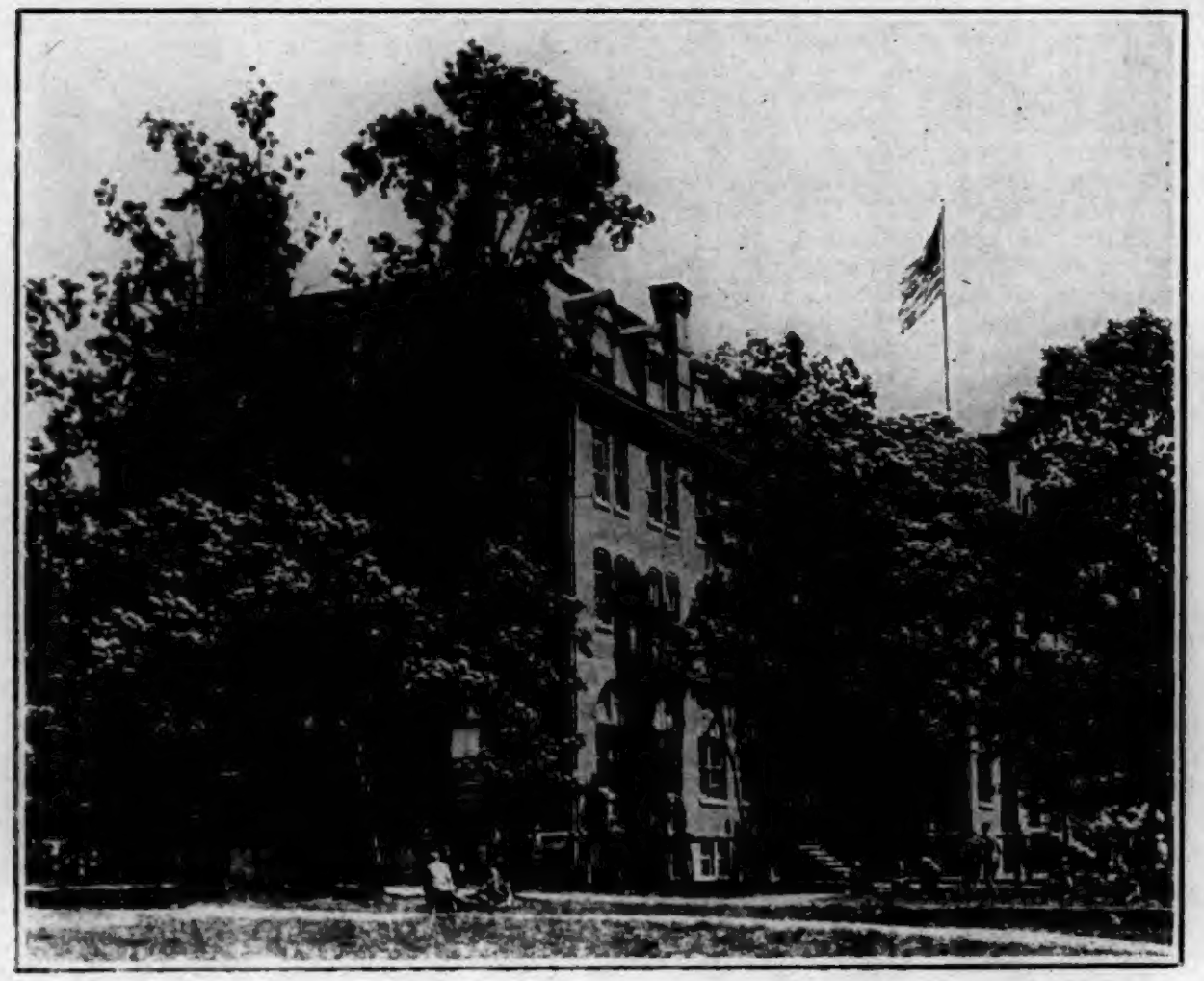

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